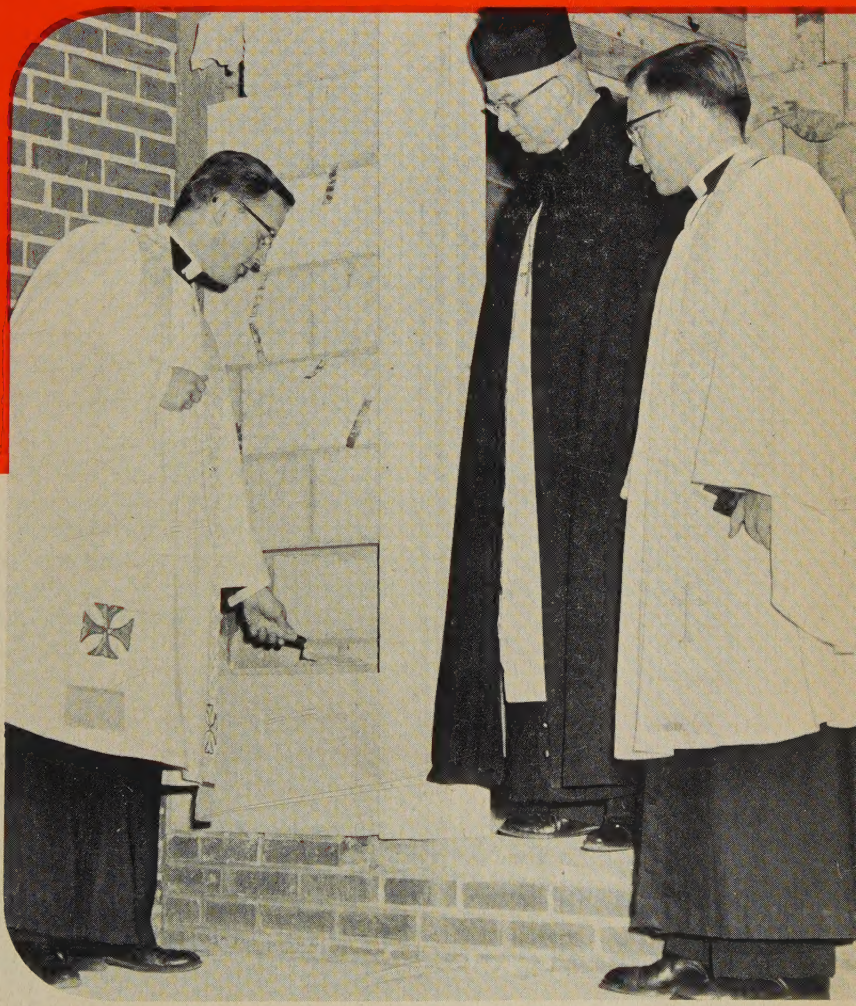
The LUTHERAN



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CORNERSTONE FOR A CHURCH

New Jersey congregation enlarges its building

36, No. 32

MAY 12, 1954

10 CENTS

Most Precious Possession

AMONG MY prized possessions is a hand-carved wooden bowl. Concealed in the base is a Swiss music box that tinkles a little melody each time the dish is lifted.

One day a loud thud sent me hurrying into the dining room. On the floor, fortunately unharmed, lay the musical bowl. Beside it stood my three very guilty-looking small daughters. I was angry and scolded them sharply.

"You had no right to touch my bowl," I said. "You know it is my most precious possession." The little girls walked quietly away, for they knew they weren't supposed to touch it without permission.

AS WE SAT at dinner that evening, suddenly the eldest—seven years old—spoke slowly and firmly. "Mother, you said that dish was your most precious possession. But it isn't. We are."

Sometimes when I let myself get too busy with community activities and all the details of housekeeping, to the point that my family takes what's left, I stop to remember the wisdom of a seven-year-old.

—WINIFRED DALEY KAASA

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THIS WEEK in *The* LUTHERAN

CHECK-UP ON THE CHURCH - - - - By Richard T. Sutcliffe 12
Survey reveals trends in ULCA congregational life

LWA FUNDS AID WORLD MISSION PROGRAM - by F. A. Schiotz 16
Gifts from Lutherans in America assist isolated areas abroad

LIBERIAN MISSION PLANE RESCUES TRUCK - - By Paul Knecht 19
Even a tropical storm can't keep a jungle flier from his rounds

PASTOR'S WIFE IS "MOTHER OF YEAR" - - By Glenn D. Everett 21
A Washington homemaker and civic leader gets deserved tribute

"WHY MOTHERS SHOULD WORK" - - - By Isobel S. Letts 24
Five reasons were set forth, but none of them was good

NEWS

Church in the News - - - - - - - - - - - - - - - 4

United Nations: No Freedom of Information - By Ellen-Jarden Nolde 10

Washington: Migrant Labor Problems - - By Robert E. Van Deusen 11

Overseas: Norway - - - - - - - - - - By Enok Adnoy 33

News in the Churches:

Illinois - - J. E. Cooperrider 34
Indiana - - - - R. H. Heine 34
Md.: Baltimore - - L. M. Keller 35
Md.: Hagerstown - - W. P. Ard 39
Minnesota - - - P. L. Wetzler 41
New Jersey - - R. I. Shockey 42
Ohio - - - - E. R. Walborn 43

Campus - - - - - - - 36

Welfare - - - - - - - 41

Changes of Pastorate - - - 45

Deceased - - - - - - 47

FEATURES

Five Make a Family: Spring Day - - - By Margaret A. J. Irvin 27

Know the Bible - - - - - - - - - - By Ralph D. Heim 29

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 30

Books - - - - - - - - 31

In Conclusion - - - - - 50

COVER PICTURE. Pastor William Laird (left) laid cornerstone early this year for $100,000 addition to Ascension Church, Haddon Heights, N. J. Looking on are N. J. Synod Secretary C. Donald Heft and Southern Conference President Edwin E. Wisser, Jr.

PACIFIC LUTHERAN

THE CHURCH IN THE NEWS

Strengthening censorship

Churchmen were busy this month repairing censorship dikes where a few movies (*The Moon Is Blue, La Ronde, The French Line*), had trickled through. Roman Catholic groups were leading in the repair work, although their members guard themselves against personal temptation by annual signing of the Legion of Decency pledge to stay away from movies which their leaders condemn.

A thousand Roman Catholic laymen were organized in the Philadelphia area in late April to "make known to the purveyors of unwholesome entertainment and improper publications that Catholic parents are forbidden to co-operate with them in corrupting practices," said Archbishop John J. O'Hara. "The people," Dr. James M. O'Neill told the Holy Name Union, will have to put pressure on the government to get "pure-picture laws."

In New York State church groups were influential in getting on the statute books a new law defining an immoral movie. The U.S. Supreme Court had ruled that the old state law was too vague. The new law defines as immoral any film "the dominant purpose or effect of which is erotic or pornographic; or which portrays acts of sexual immorality, perversion, or lewdness, or which expresses or impliedly presents such acts as desirable, acceptable, or proper patterns of human behavior."

Books are watched too

Copies of *From Here to Eternity,* James Jones' rough story of soldiers in pre-Pearl Harbor days, had been on sale for several years in most bookstores. A motion-picture version of the story got Academy awards this spring as the best picture of 1953. Last month in Bridgeport, Connecticut, Roman Catholic groups were successful in getting paper-cover reprints of the book removed from newsstands.

Police Superintendent John A. Lyddy ordered the book withdrawn from sale following a crusade which developed from a Roman Catholic youth meeting.

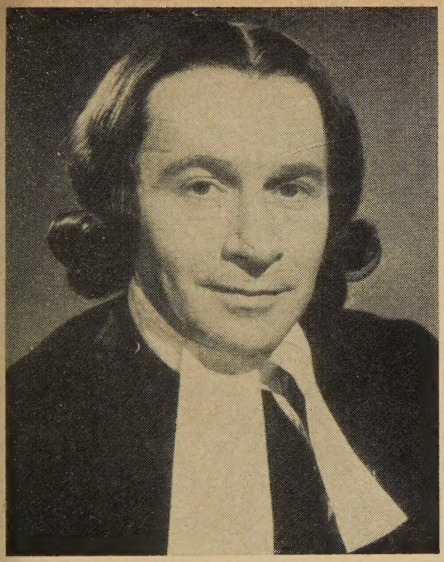
The principle of Roman Catholic censorship efforts was explained last month by the Rev. Francis J. Connell. "To claim that everyone should be allowed to judge for himself as to what books he may read or what plays he may attend," said Father Connell, "is an utterly unrealistic approach to the problem."

Father Connell, dean of Catholic University's School of Theology, told the National Council of Catholic Men that "according to Catholic moral principles, censorship is permitted to those who have the right and the duty to supervise the conduct of others and to protect them from moral harm." As an example of the bad effect of books, Father Connell cited the harm done to American college students in the last two decades by permitting them to read books defending communism.

Wesley in the movies

John Wesley would not have encouraged his followers to attend movie theaters, so it is well that his film biography is to be shown in Methodist churches. The Methodist Radio and Film Commission, is making 150 prints of the picture on 16 mm film, to be shown in 515 churches throughout the U.S. during June.

The 515 churches getting the film first are those that put up the $200,000 for



JOHN WESLEY
Next month in Methodist churches

making the 77-minute color film in England. "We believe the film rates high as entertainment, but it is intended primarily for church showing and will not be released exclusively to movie theaters," said Dr. Harry C. Spencer of the film commission. There will be some 35 mm prints for churches wishing to sponsor the picture in commercial theaters.

Wesley's orderly, methodical quest for holiness did not provide film-makers with such lively material as Luther's volcanic eruptions against Roman Catholic perversions of Christianity in his day. *Time* said the Wesley picture "lacks the dramatic effectiveness of the Lutherans' successful *Martin Luther*." But Methodists and others will learn from the film how one small Briton (*height 5 ft. 2 in.*) influenced English-speaking Protestantism.

All out for evangelism

United Lutherans had not set any remarkable record in the membership growth of their congregations. The number doubled from 1918 to 1954, but normal population growth accounted for more than half of this. With 70 million U.S. and Canadian citizens still not enrolled in any church, an intensive crusade to bring them in might have good prospects of success.

Blueprints for an evangelism crusade were in shape this month for study at the United Lutheran Church convention in October. The plan, approved by the ULC Board of Social Missions in April, leads up to a big effort in 1956-57.

Eight regional directors would be enlisted for two years' full-time service, along with the board's permanent staff. Evangelism committees, preaching missions in every parish, training of laymen for regular visiting in homes of church members and the unchurched are included in the plan.

Californians question loyalty oath

March 15 was the deadline for churches in California to sign a loyalty oath if they wished to be exempt from state taxes. The law requires congregations to swear that they do not "advocate overthrow of the United States or the State of California by force or violence or other unlawful means or advocate support of a foreign government against the United States in the event of hostilities."

There was delayed reaction this month to the significance of the oath. Most congregations had signed, but were not happy about it. "Sweeping and unqualified declarations of loyalty were the first supposedly innocent requirements put before churches both under the Hitler regime and behind the Iron Curtain," asserted Christ Lutheran congregation in El Carrito. The congregation stated that "asking the church to support the government without qualifications violates the Christian directive to distinguish between godly and ungodly commands of government."

Quakers in Monterey said that "man's relationship to God is not susceptible to regulation by the state, and freedom of religion is seriously endangered when prescribed loyalty declarations are required by the state from religious groups." Rabbis of Jewish synagogues in northern California said the loyalty law is dangerous because it "casts suspicion by innuendo upon the political loyalty and integrity of churches and synagogues and their leadership" and "tends to violate the basic American premise of freedom of religion by creating an atmosphere of fear."

Graham packs for Paris

The British had not expected to be impressed by Billy Graham. Last month he was assured by the Church of England's Archbishop of Canterbury, Dr. Geoffrey Fisher, that "opposition to your crusade has virtually disappeared."

The American evangelist had adapted his preaching style to the British temperament. "He doesn't shout and is less dramatic, and it goes over much better with the British," said his friend Dr. Paul Rees. More than 10,000 had "decided for Christ" as a result of Graham's sermons, it was reported. In downtown London he attracted 50,000 (*see photo*) at an outdoor meeting.

Attendance goal at the final rally in Wembley stadium on May 22 is 100,000. Then Dr. Graham moves on to Paris.

Catholics win election

Half a dozen countries in western Europe had been ruled by Roman Catholic governments since the war. In 1951 the Catholic People's Party in the Netherlands dropped behind the Labor Party in parliamentary elections, but last month the Catholic party regained the lead.

Catholics gathered 31.5 per cent of the votes, while Labor got 29.4. Two Protestant parties netted 20 per cent, and Communist ballots fell to 5.3 (from 7.5 in 1952).

BILLY GRAHAM AND HIS AUDIENCE
Trafalgar Square was crowded

Socialists were in control in Belgium, where a new coalition won a majority of seats in the parliament. The Catholic Party, known as the Christian Socialists, won control in the 1950 election.

In Italy the Vatican was strenuous in insisting that Roman Catholics cannot cooperate with Communists. Mario Rossi was dropped as president of the youth division of Catholic Action for teaching that his group could work with Communists for social reforms.

Competition for children

Youngsters not yet able to toddle were the center of attention in a handful of interfaith squabbles this spring. In Pennsylvania the state superior court was asked to decide the fate of Patricia Ann Kuntz, whose grandmother—a Roman Catholic—and aunt—a Protestant—are contesting for custody of the child.

Patricia's parents, who were Roman Catholic, were killed in 1953. The grandmother was awarded the child by a Pennsylvania court, but a Michigan court (where the grandmother lives) said Patricia should go to the aunt and uncle, who are Presbyterians.

Ever since the birth of twins Wanda and Bruce Dome in 1951, Mr. and Mrs. Reuben Goldman of Salem, Mass., have been caring for them. Last fall they took steps to adopt the children, but the Salem probate court refused permission. The Goldmans are Jewish. The children were born of Roman Catholic parents. "Many Catholic couples" would be willing to adopt the children, said Judge John J. Phelan.

This month the Massachusetts Supreme Court was expected to rule on an appeal. Although Massachusetts law makes it mandatory for children to be placed for adoption only with members of their parents' religious faith, the supreme court in 1952 allowed a Protestant couple to adopt a two-year-old girl whose parents were Roman Catholics.

Problem in Egypt

In Egypt an adoption problem confronted the courts, although the conflict lay between Christian and Moslem parents. There the divorced father of an eight-year-old girl turned from the Greek Catholic Church to the Moslem faith and demanded custody of his daughter under Islamic law. The Moslem court awarded custody of the child to her father, noting that although the mother remained a Christian and the child had been baptized in the Christian faith, "the child should follow the parent who has the better religion."

At the mother's request the Greek Catholic Patriarchal Vicar of Alexandria, Msgr. Elias Zoghby, hid the child away and refused to turn her over to the father. State authorities threatened the Vicar with a year in prison, but Christian leaders strongly supported his action. Public law "can no longer acquiesce in the treatment of an important fraction of the population, even though in the minority, as poor relations," said the French-language newspaper *Le Progres Egyptien.*

ULC women may change name

WOMEN'S MISSIONARY SOCIETY is a famous name in the United Lutheran Church, where 105,000 women in more than 3,500 congregations meet monthly to study and support mission activities in America and overseas. The name is no longer descriptive of the full extent of the women's work, some have argued. The societies are concerned with the church's educational and stewardship programs as well as missions.

A change of name will be proposed when the women hold their convention in Cleveland in 1955, it was recommended

at a meeting of presidents of the synodical societies in late April. A half-dozen suggestions of names were received.

Drastic change in organizational structure will also be proposed, combining in one stewardship department a group of agencies which gather funds, such as life membership, thankoffering, special gifts, patron and protege.

Churchmen study UN

In late April the impressive and aseptic headquarters of the United Nations on New York City's 42nd street welcomed the largest delegations of prominent Protestant churchmen that have ever visited there. Most of the 36 bishops of the Methodist Church, holding their semi-annual council session, spent three days at UN headquarters for practice in thinking "in global terms."

The bishops, in a formal statement, called the UN a "symbol," and said that "the soul of this modern parliament of man is a sense of humanity's essential oneness in its basic needs and yearnings. We confidently believe that divisions that sometimes appear so threatening to man's well-being can best be settled around a common council table, and that the United Nations is our best hope for world peace."

Editors of 100 Protestant periodicals spent a day at the UN during the annual Associated Church Press sessions. Secretary-General Dag Hammarskjold told them "the churches have a special responsibility to understand the United Nations." The UN, he said, is "a secularized church to bring about peace and understanding."

Midwest approves merger

First of three United Lutheran synods to vote on a proposed merger, the Midwest Synod balloted 79 to 29 in favor of uniting with the Kansas and Nebraska synods. Voting in Kansas was scheduled

HAMMARSKJOLD MEETS EDITORS
ACP President G. Elson Ruff in middle

for May 3-6, and in Nebraska May 10-12. If approved by all three, a merger convention will be held in June.

Merger of the three synods would end the last major overlapping of synodical organizations within the United Lutheran Church. Last year's realignment of the Central Pa. Synod and Ministerium of Pa. cleared up lines in the east.

World Council theme described

An analysis of the theme of the Evanston assembly of the World Council of Churches—"Christ the Hope of the World"—was featured in the Associated Church Press meeting.

The analysis was made by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who is vice chairman of the World Council's Central Committee. The Assembly will be held Aug. 15-31.

By having a "doctrinal theme," he said, "we are going to prove to ourselves and to the world that our fellowship is strong enough to examine fundamental

doctrines of faith about which we are not as yet agreed.

"In so doing," he added, "we will at Evanston demonstrate to the world our maturity. This theme comes at precisely the time when the world is thinking in terms of a violent end. We are offering something to replace thermo-nuclear eschatology. The question is not will we be blown to smithereens, but will we be blown into Kingdom Come.

"Christ—the Hope of the World," he continued, "echoes the urgency of our times. With life going faster and faster we can no longer believe that we have forever to accomplish the task of Christianity.

This urgency, Dr. Fry said, will create new perspectives. "It points up, for instance, the absurdity in thinking in terms of race at the moment of eternity," he said.

Thinking about doctrine may be popular

Dr. Fry said that another effect of the Assembly's theme will be "to make thinking about the substance of the Christian faith popular."

"Such an exhilarating experience," he said, "might even become a lifelong habit."

Dr. Fry warned editors against leading their readers to expect of the Evanston Assembly "something it isn't intended to be." He urged them to make it clear in their publications that the Assembly will necessarily reflect the wide diversity of those who attend it.

"If all the delegates were alike," he said, "the World Council would be a misrepresentation of the 20th century.

"Delegates from the very old and feeble churches will sit alongside those from the very young churches who are living in the future," he said. "There will be a contrast between state churches and minority churches. Some of the delegates will have their passages paid for by their governments and they will not be ashamed of that.

"On the other hand, representatives of minority churches will, in some instances, be concerned with survival of Protestantism in their countries. Delegates from conservative churches will mingle with those from liberal ones."

Dr. Fry said that the triumph of the World Council is that its fellowship can be so inclusive and so open-minded.

And so forth

The Bible should have as prominent a place as the TV set in American homes, recommended Clifford F. Hood, president of the U.S. Steel Corporation. "Our future progress," he said in an Episcopal church in Pittsburgh, "may well depend not so much upon our productive and technological genius as upon our moral awareness."

At the present rate of progress, it won't be long until there are more women alcoholics than men, predicted the Rev. Otis Winchester, a Roman Catholic priest in Cleveland. Women "don't really want to drink, but they feel they must in order to keep up with men," he said. Once they become habitual drunkards, they are harder to cure than men, Father Winchester asserted.

A former bishop of Sweden, Dr. Edward Rodhe, a world-famous Lutheran scholar, died in mid-April at age 76. He had been bishop of Lund until his retirement in 1948. His father had also been a bishop of the Swedish Church, Bishop Edward Rodhe of Gottenburg, and his son, Dr. Sten Rodhe, is THE LUTHERAN'S correspondent in Sweden.

Dr. Georg Olaf Rosenqvist, professor of theology at Abo Academy since 1930, succeeded Dr. Max von Bonsdorff as bishop of the Church of Finland's Porvoo diocese on May 1.

World News Notes

NO FREEDOM OF INFORMATIO

THE ECONOMIC AND SOCIAL COUNCIL has devoted most of its six weeks' session to the item headed "FREEDOM OF INFORMATION." Even before the United Nations came into existence, the United States was concerned that there should be some international agreement that would ensure an honest and free press. The original idea was that a group of experts from many countries should draw up a code which could be the basis for general international standards.

With the formation of the United Nations, the Economic and Social Council became the obvious place for the rounding out and implementing of such a blueprint. Sponsored by the United States, a sub-commission was set up to prepare an "International Covenant on Freedom of Information."

ONCE THE IDEA was launched, it was imperative that specifications of exact procedures should be worked out. But in the effort to be detailed, the investigation backfired.

Most disastrous of all, the Soviet Union enthusiastically backed the covenant and presented at all points a very definite approach. The only way in which true information could be assured, said the Russians, is for the state to control every source and every outlet.

This was backed up with urgent pleas for dire penalties to be pressed against any person or agency that incites to war. The freedom exercised in the western democracies, particularly in the United States results in endless war-mongering said the Russians. This is fostered and stimulated by capitalistic interests. By contrast, in the Soviet Union, where the state controls information, only the people's desire for peace is given expression.

In order to get some fundamenta agreements out of this confusion of inte pretation, an individual was appointed t investigate practices and procedures i various countries. The job fell to M Lopez, a very able delegate from th Philippines.

An example of the double talk whic characterized the discussion was th opening speech by the delegate fro Argentina. The people in Argentina, h said, are convinced that freedom of pres and radio must be safeguarded. His coun try would press for an international con vention as soon as possible. However h made no reference to *La Prensa,* th Argentine paper that was banned, an whose editor was jailed because his view were not those of the government.

The picture was one of restricted coun tries urging measures to protect freedo of information, and liberal nations hold ing back on what had in its inceptio seemed a good idea. The upshot has bee that France submitted several resolutions one of which, rather significantly, the U.S and the U.S.S.R. opposed together namely "a study of laws and procedures governing status and work of foreign correspondents."

The Council said it receives the Lopez report "with appreciation" and passed the whole matter on to the secretary general and UNESCO for further study and recommendations. This may seem negative. In reality it is an example of the positiveness that is gradually being adopted by the various bodies of the United Nations—to hold off on decisions rather than, submitting to the illusion of accomplishment, take bad ones that may prove uncomfortable later.

—ELLEN-JARDEN NOLDE

THE MIGRANT FARM WORKER is high on the list of America's forgotten men. Studies have been made on his social and economic problems. Legislation has been introduced on his behalf. But nothing happened. Congress has failed to give the agricultural migrant a fair chance to earn a living wage, provide decent housing for his family, and send his children to school.

President Eisenhower remembered the forgotten man in his annual budget message. He asked for appropriations of $100,000 to the Department of Labor and $200,000 to the Office of Education to tackle particular phases of the problem.

Labor standards

IF CONGRESS appropriates the funds, the Department of Labor will study the working conditions of migrants and set up a program designed to raise their labor standards. This will involve co-operation between the federal government and the states.

Only two states (Wisconsin and Nevada) plus Alaska, Hawaii, and Puerto Rico have minimum wage laws that apply to farm workers. The wage and hour provisions of the federal Fair Labor Standards Act do not cover agriculture. Consequently, growers of fruit and vegetables are free to hire migrant workers at disgracefully low wages and make them work long hours.

The problem is complicated by the presence of thousands of Mexican workers, many of whom cross the border illegally, who will work for such low wages that American workers are at the mercy of the growers. Labor contractors often take advantage of illiterate workers and take out a big slice of their meager pay.

The time is overdue for the federal government to take the initiative in giving migrant farm workers the same protection that is given to workers in industry. The Bureau of Labor Standards will be glad to spearhead the attack on the problem if Congress gives it the money.

ANOTHER FACET of the problem is the education of children of migrant workers. In many states, compulsory school laws do not apply to them. Even where they do, community sentiment often keeps migrant families from sending their children to school. Traveling from place to place, children shrink from mingling with strangers who make them feel unwanted.

Some localities have done an excellent job in encouraging school attendance by migrant children and trying to integrate their parents into community life. In other places, the problem is pointedly ignored. At best, the children of migrant workers tend to become retarded and to leave school at an early age to work in the fields.

The U.S. Office of Education has been conscious of the problem, but has been inadequately staffed to do much about it. The special appropriation asked by the president would enable the federal government to take the lead in seeking solutions. The real answer to the problem lies in state and local educational authorities, and in the development of public sentiment in the communities affected.

The National Council of Churches and various denominations have been seriously concerned about the migrant problem. On the local level, churches could do a great deal in ministering to the spiritual and social needs of people whose jobs keep them on the move.

—ROBERT E. VAN DEUSEN

A SURVEY OF LIFE IN ULCA CONGREGATIONS PROVIDES A

CHECK-UP ON THE CHURCH

By RICHARD T. SUTCLIFFE

Report on "Manifested Life of the Congregation" compiled by Dr. F. E. Reinartz reveals trends in current church life

FOR THE THIRD TIME in its 36-year-old history, the United Lutheran Church in America has had its pulse taken.

In a once-every-six-years check-up (officially called "The Report on the Manifested Life of the Congregation") the examining physician was the secretary of the church. In place of the customary stethescope, thermometer, stopwatch and clinical chartings, "Doctor" F. Eppling Reinartz used replies from over 87 per cent (3,726) of the 4,253 ULCA congregations.

"Registering nurse" was Miss Edna Schneider who supervised transference of the data from the questionnaires to IBM cards, then translated the compilations to huge photostated reports. In the process, she and her assistants spent many hours, used reams of paper and boxes of pencils *and* consumed several bottles of aspirin.

As might have been expected, the pulse of the church appears strong in spots, not-so-strong in others, even "weak" in a few. Comparisons with similar surveys made in 1941 and 1947 indicate trends or maintenance of the status quo.

A clinical chart of the Lutheran patient reads as follows:

NINE OUT OF every ten congregations use the Common Service each Sunday. Only 70 churches (36 of them in the Central Pennsylvania Synod) report they "do not use The Service." One out of every seven congregations uses Matins regularly. A slightly larger number use Vespers each Lord's Day.

The number of pastors wearing cassock, surplice, and stole has grown steadily since 1941 when 216 reported using these vestments, to the 1,535 in 1953. Correspondingly, the number of ministers who do not wear any vestments has dropped from almost 500 in 1941 to 302 in 1953. Three out of every four ULCA choirs are now robed as compared with the figure reported in 1947 when one out of two choirs were vested.

A majority (63.4 per cent) of the congregations have services of Holy Communion at least quarterly. One in ten offers the sacraments monthly; 23 congregations conduct the communion service once each week. One congregation reported 105 services of Holy Communion in 1952!

IN AN EFFORT to reclaim members, congregations depend largely on pastoral calling (96 per cent), although pastoral letters (68 per cent) and evangelism committees (42 per cent) were other methods used. Two out of every three pastors report they spend up to 29 per cent of their pastoral calling on people "who do not belong to any church." Two pastors reported they spend all their calling time on such unchurched folks.

Mr. Sutcliffe, former assistant editor of THE LUTHERAN, *is now associated with the ULCA Department of Press, Radio and Television.*

COMPILERS EDNA SCHNEIDER AND SONIA LIND AT WORK
Papers, pencils, rulers, thousands of figures and an aspirin bottle

The survey showed a total of 3,517 marriages between Lutherans and Roman Catholics in 1952. Nearly two-thirds of these mixed marriages (2,195) were solemnized by Lutheran pastors.

A comparison of the two-way traffic between the United Lutheran Church and other denominations or faiths disclosed that the ULCA is "in the black" to the extent of nearly 25,000 souls—an average of only seven per congregation annually.* (*See table in next column.*)

One congregation reported receiving 22 Jews in 1952; another, 45 Roman Catholics! Another "high" was the 242 members reported won from The World by a single ULCA congregation.

In the opposite direction, the largest "loss" of United Lutherans to the Roman Catholic Church from a single congregation was 13; to The World, 45.

NEARLY ALL ULC congregations (95 per cent) operate under a constitution; over half of them have revised their constitution since 1945. But there are 379 churches that haven't examined their regulations and by-laws since 1919.

The percentage of churches having women's missionary societies is on the increase. Eighty-one per cent (or four out of every five) now have WMS groups; three out of every four of these

Group	Contributed *to* ULCA	Rec. *from* ULCA
Other Lutheran	13,917	5,581
Baptist	1,780	493
Episcopal	1,225	302
Methodist	3,887	2,060
Presbyterian	2,627	920
Evangelical and Reformed	2,203	1,137
Jewish	117	15
Roman Catholic	2,902	752
All other churches	4,254	2,860
The World	21,677	14,138
Totals	54,589	29,045

The difference: 25,544 in ULCA favor.

* By counting transfers of ULCA members from one congregation to another within the ULCA, the average accession per congregation was ten souls in 1952.

are affiliated with the national society. Comparable figures indicate that in 1941 there were two out of three ULC churches with societies; in 1947, the ratio was three out of every four.

Luther Leagues are growing in numbers, too. Three out of four congregations report leagues, more than half of them affiliated with synodical and national organizations.

Half of the reporting congregations have Brotherhoods but only one out of every four of these is affiliated nationally. However, this is an increase—41 per cent of the churches had Brotherhoods in 1941, 45 per cent had men's groups in 1947.

Surprisingly, there are more than 2,100 ladies' aid societies, half again as many as were reported in 1941!

Numerically Boy Scout troops are on the increase (900) although percentagewise (32 per cent) there are fewer. There were 437 troops in 1941 (20 per cent) and in 1947 there were 729.

A MAJORITY OF ULCA congregations give their catechumens from 14 to 39 periods of instruction prior to confirmation. Each class period consumes about one hour of lecture-study.

In 12 synods—California, Canada, Indiana, Michigan, New Jersey, New York, Northwest, Ohio, Pacific, Rocky Mountain, Slovak-Zion and Western Canada, Pentecost is the most popular time for confirmation.

In 14 synods—Caribbean, Central Pennsylvania, Georgia-Alabama, Iowa, Kansas, Kentucky-Tennessee, Maryland, Midwest, North Carolina, Ministerium of Pennsylvania, Pittsburgh, South Carolina, Wartburg and West Virginia—Palm Sunday is most often chosen for confirmation.

In the past seven years, close to 2,000 full-time workers have been enlisted from 3,000 congregations. Largest enlistmen (because of size) have been achieved i the Ministerium of Pennsylvania (509 and the Central Pennsylvania Syno (401).

Ten synods report better than one co lege graduate out of every four member Northwest Synod is the "most literate with 51.6 per cent of its membership i the graduate level. Others above th one-in-four class include Rocky Moun tain, 50.8 per cent; Iowa, 39.3; Pacific 34.7; Florida, 31.5; California, Maryland Michigan, New York and Ohio followin with percentages between 25.2 and 26.4

Two out of every three congregation reported "increasing" Sunday school at tendance. Three out of ten admit condi tions are "static" attendancewise whil 6.7 per cent say Sunday school attendanc is on the decline. In 1947, increases were reported among 61 per cent of the con gregations; 34 per cent were "maintain ing the status quo" while 5 per cent ad mitted decreases at that time.

ALMOST ALL (97 per cent) of the con gregations maintain a parish register; bet ter than half of them report *complete* and up-to-date records of the life of the con gregation. In two cases out of three, the congregational secretary is responsible for the archives.

Three out of every four ULCA con gregations operate under a budget. Most of these use a combination of methods: every-member canvass and/or visitation plus mail distribution to obtain financial support.

Uniquely, *ten per cent* of the contributors in reporting congregations are tithers—*ten percenters* in their weekly annual contributions to their congregational treasury. Pastors estimated there are over 25,600 tithers in the ULC.

A majority (68 per cent) of the congregations still use the double-pocket or

duplex envelopes, compared with the 79 per cent reporting this type of envelope six years ago. Users of the three-pocket or triplex envelope are on the increase from 6 per cent (176) in 1947 to 10 per cent (346) in 1953. The sharpest rise was in the single-pocket envelope users. In 1953, 699 congregations (20.8 per cent) were using single pocket methods compared with 410 (15 per cent) in 1947.

Valuation of church property and buildings (excluding land) was estimated at over a quarter of a billion dollars ($272,479,000). This property was insured for only $197,617,000 which meant that on the average $80,000 property held by a ULC congregation, there was only $66,000 worth of insurance.

On the basis of property value, the "richest" synods are New York (an average of $118,000 per church), Iowa and Ministerium of Pennsylvania, both of which average property worth $109,000 per congregation.

Fifty-nine per cent of the congregations paid their 1952 ULCA apportionment in full. North Carolina Synod led the field with 142 congregations reaching their quotas and only eleven failing. West Virginia was second with 23 congregations meeting the assignment and only three failing. Georgia-Alabama Synod was next in line.

Inside the 3,500 United Lutheran churches responding to the questionnaire there is room for nearly one million worshipers, an average of 268 seats per church. This is a slight decrease. In 1947, there were seats for 855,000 people in 3,014 churches, an average of 284 per church. Yet since the last survey at least 300 new churches have been built, plus the addition of more than 300 Sunday school buildings and 118 additions to churches.

Churches are being used more than just once a week, however. Evidently congregations are providing additional seating capacity by holding two services on a Sunday morning. In 1952, 494 congregations reported that they had a Matins service every Sunday, compared with 218 in 1947. More than 3,300 reported having The Service each Sunday, compared with 2,798 in 1947. Vespers just about held its own—535 in 1952 compared with 532 in 1947.

Percentage of confirmed members who attend public services regularly has been pegged at 57.8. Highest percentages were reported by the Caribbean Synod (75.5), Florida (71.2), Midwest (69.6) and South Carolina (69.2). Other synods reported between 68.9 per cent and 51.4 per cent.

The Manifested Life of the Congregation report carries no recommendations, draws no conclusions. One of the few dependable thermometers of its effectiveness is the reaction to its publication.

Church leaders who have studied it see encouraging signs in increased attendance and increased membership in the church and its auxiliaries. Trends show the growing use of the rich Lutheran liturgy, wider appreciation of Christian stewardship evidenced in more tithers and wider use of the single pocket envelopes.

If there is a weak spot, it's in the field of congregational evangelism, churchmen point out. An average increase in baptized membership of seven per congregation indicates, they feel, a vital need for increased emphasis in this field of Christian witness.

There are indications that some action along this line will be considered at the next ULCA convention, in Toronto, Canada, this October.

LWA Funds Aid World Mission Program

By FREDRIK A. SCHIOTZ

Mission fields still isolated from European suppor are being sustained by gifts from Lutherans in Americ

TWO YEARS AGO during a question period at a Lutheran World Action rally in the Midwest, one man rose to say that he could understand that there was a need for raising LWA funds during the crisis years immediately following the war. "But why do we have to continue to help?" he continued soberly. "I think some of you have gotten yourselves jobs you do not want to give up!"

It's wholesome when people will bring such doubts and fears into the open. This same question may be in the minds of many others. This article is therefore written to review work supported by LWA in areas for which the Commission on Younger Churches and Orphaned Missions (CYCOM) provides help. Last year the budget amounted to $775,000.

IN TANGANYIKA, in central Africa, our assistance will be required as long as missionaries are needed. The government there has ruled that the German mission societies may never return to administer the work. Our responsibility includes three fields formerly administered by the Berlin, Bethel and Leipzig mission societies.

Last year there were 97,888 Christians in our congregations in these areas. In 1952 they had contributed about $50,000 for the work of the church. In one of the areas, the native church insisted on contributing to the support of missionaries of its own, sent to the Sonj tribe among whom little Christian mission work had previously been done.

No Protestant mission field has s many churches and nations represente on its staff as does our work in Tangan yika. Among the 53 staff members, 3 come from America. Of these, 26 ar from the Augustana Church, six from th ELC, two from the ULCA, and fou from other groups. German, Danish Finnish, Norwegian and Dutch Lutheran from Europe are also on the staff.

In view of this international and inter-synodical flavor, it isn't surprising tha Director Ronicke of the German Bethe Mission Society, who visited the field last fall, remarked, "At home we talk of ecumenicity, but here I have seen it lived out before my eyes."

Many advances were recorded during 1953 on the Tanganyika field. The Lutheran Missions Council, in which CYCOM and five other Lutheran agencies co-operate, became an effective and functioning body charged with the operation of the Vuga Mission Press, the medical assistants' training center, the secondary school at Arusha and the theological seminary. Decision to provide a permanent location for the seminary at Makumira marked the year, as did the beginning of Lutheran participation in the government's new middle school training program and the completion of the first year of the first Lutheran Bible school to be established in Tanganyika.

Dr. Schiotz is executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council.

No Lutheran missionary supported by LWA funds now remains in China. Although the doors have swung shut for missionaries from the West to work in China, there is some satisfaction in knowing that we stood by our brethren with help as long as possible. LWA continues to assist the Hildesheim Mission for Blind Women in Hong Kong. A Lutheran World Federation home for missionaries is maintained in Hong Kong to serve four Lutheran boards from U.S. and several European societies with staffs there.

The bitter lot of the Arab refugees in the Holy Land continues to require much time from our staff in distributing the supplementary food and clothing collected by Lutheran World Relief. Recently a soldier who had visited the Holy Land remarked enthusiastically about the work that is being done, but asked why we do not distribute tracts and Scriptures with the relief supplies. The fact that this relief work is being done in a country where most of the people are Mohammedan limits our freedom, but the people know that this assistance is coming from Christians. Moslem parents have often asked us to admit their children to one of the several schools which we conduct on the Mount of Olives, in Jerusalem, Bethlehem, Beit Jala and Beit Salur.

In 1953 the German societies whose work we are doing in the Holy Land again began to contribute toward the work. Arrangements were completed to secure foreign exchange for the indemnity fund paid by the Israeli government for property they had seized. This means that the German societies will be able to rebuild some of the work which our LWA gifts could not cover.

In the young Republic of Indonesia, with so much promise for the future, Mohammedans are a preponderant majority. Feelings of nationalism run high

Arab Father and Child

and sometimes there is danger that Mohammedans equate their own religion with Indonesian patriotism. In 1953 this danger broke out into an overt act when Mohammedans in one local community demanded that Christians renounce their faith. Some did; and eight who refused were shot.

Last year our gifts assisted this strong, young church of 600,000 members to send several of its young men to Europe and America for advanced training, to receive the teaching services of a theological professor from the United States and one from India, to receive a doctor of medicine from India, to build a Bible school for women, to build and equip a small hospital, to purchase miscellaneous badly needed supplies, and to send Batak evangelists into areas where the Gospel has not been proclaimed.

In almost every mission area where LWA funds are used, God has given us an extra dividend in the form of a new willingness among Lutherans in Europe

and America to work together. This is especially true in New Guinea.

Last year CYCOM transferred to the Department of World Missions of the Lutheran World Federation responsibility for administering assistance to the younger churches in Japan, Borneo, India, Ethiopia, South Africa and Southwest Africa. This year aid to Hong Kong will also be sent through the Geneva office. Now that the LWF World Mission department has a full-time director, additional areas will be turned over to this agency. It will establish a continuing means of conducting a Lutheran world mission program through international co-operation. The transfer of responsibilities to the LWF is producing a vital world-wide mission partnership among Lutherans.

A PRAYER FOR THOSE BEHIND THE IRON CURTAIN

O God, who hast ever borne the sorrows of earth: Look in tender mercy on all Thy believing people whose lot it is to dwell among the enemies of Thy Gospel. Against open anger be Thou their sure Defence; against the slow parching of the spirit be Thou their living Fountain. In time of trial grant them stout hearts; in need, unfailing help; in loneliness, constant companionship; in gathering darkness, gladdening light; in the face of present defeat, the vision of endless victory. By the power of Thy Spirit enable them to live nobly in the meanest circumstances, and to do the best things in the worst times. And, above all else, help them to hold fast the faith and, whether in life or death, to bear unfailing witness to Thee and to Thy Son, Jesus Christ.

Forgive and regard with divine compassion all those who know Thee not, especially those who make hard the lives of Thy suffering people. By the power of Thy boundless love open their eyes, turn their hearts, and set their feet in the true way, that they, too, may be saved.

And, as we are one holy Church, forgive us, too, for whom the lines are fallen in pleasant places, for the feebleness of our witness, the smallness of our charity, the slackness of our zeal and the dullness of our vision. Awaken us to the warfare against the forces of evil and cruelty, oppression and wrong, wherever they be. Arm us with the sword of the Spirit for the defence of Thy holy Name. And help us manfully to stand in the confession of Thy faith and truth, and, with all Thy holy people, to continue in the same unto the end.

(*Should this prayer be used apart from the General Prayer, it should then terminate:* "through the Same Jesus Christ, Thy Son our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.")

THIS PRAYER, INTENDED FOR USE IN THE HOME OR AT SERVICES OF WORSHIP, WAS PREPARED BY DR. EDWARD T. HORN III AT THE REQUEST OF THE PRESIDENT OF THE UNITED LUTHERAN CHURCH.

LIBERIAN MISSION PLANE RESCUES TRUCK

By PAUL KNECHT

An adventure in the jungle results in a fight against a tropical storm, a jeep ride and the repair of an auto

"PAUL! TONY! WAKE UP! Do I have to tear the house down to wake you fellows?" It was the voice of Pastor Louis Bowers of Totota at the window of his guest house trying to rouse us at 1:30 A.M. We were both sleeping so soundly that Mr. Perella and I thought that we were dreaming.

The previous morning I had left Zorzor, the innermost Liberian station, flown to Monrovia about 200 miles distant, picked up Mr. Tony Perella (the new mission builder) and transported him to Totota where he will soon be stationed. He was to look over Totota, remain overnight, and return to Mission House at Monrovia the next day.

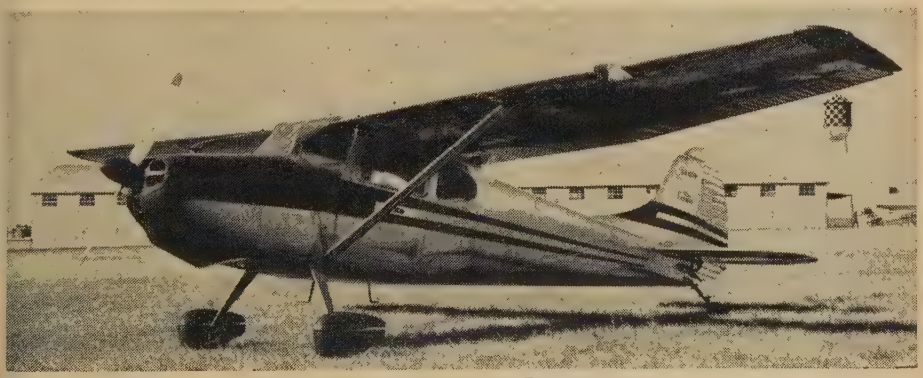
The same morning that I left Zorzor in the plane, Mr. George Moore, the mission builder at Zorzor, left via five-ton truck.

Mr. Knecht is pilot of the mission plane "Frank Gilman" which serves the ULCA mission in nearly-roadless Liberia.

AGAIN PASTOR BOWERS' voice cut through the fog of sleep. One of George's car boys has just come with the news that about 60 miles up country from Totota, a wheel had parted company with the truck. They were really in a "fix."

There was nothing that we could do at that hour, so we decided to wait until daylight before driving up to see what could be done. At daybreak Mr. Perella got his initiation on the 60-mile jeep ride. He and I took turns driving, and averaged about 20 miles per hour—which is good, since this is the dry season and the roads are in good condition.

Arriving at the scene of the accident, we could see that George and the car boys, John and Flumo, had things under control. The kingpin or pivot pin that holds the wheel to the axle had broken in two. The right front wheel had fallen off, breaking the hydraulic brake line. No one had been injured. The truck,



MISSION PLANE IN LIBERIA
The "Frank Gilman"

having skidded across the road and into a dirt bank, had come out surprisingly well with only a few small wrinkles in the fender and a slightly bent bumper. The men had it resting on props and were waiting for assistance.

We decided to take the wheel back to Totota and establish our pre-arranged radio contact with Mission House.

"Totota calling Lutheran Mission House. Over."

"Mission House receives you. Go ahead." All details of the mishap were relayed to Mr. Polson, the business manager, and he offered to find out if the parts were available in Monrovia and let us know the following morning.

MORNING DAWNED, and we learned that the parts were available only at the garage on the Firestone Plantation. After loading the truck wheel into the rear seat of the plane, George and I took off for Robertsfield, Pan American's port, located at the edge of the plantation. We were fortunate in obtaining the parts and were anxious to get to Monrovia to pick up a load to take up-country.

A bad storm was approaching Robertsfield as we took off. Miss Price, the mission bookkeeper, was already at the Monrovia airstrip with gas, oil, and the load which consisted of mail and fresh eggs for the interior stations. I was to take George to Totota, go on to Zorzor, pick up Pastor and Mrs. Lewis, and return to Monrovia.

The "Frank Gilman" was gassed and oiled, and at 12:15 we were skirting the rolling cloud that had made its way from Robertsfield and gradually blocked our path. About five minutes out of Monrovia, I decided to head back to the coast. We had been paralleling the cloud and were really getting tossed around.

WITH A REDUCED THROTTLE and the nose pointed down, the plane wasn't losing a foot of altitude and was being pushed through the air at 130 mph (normal cruise is 110-115). We could see some swallows flying "as dry leaves before a wild hurricane" and countless cotton balls from the giant cottonwood trees 1,500 feet below.

The wind had now increased to a gale. As we approached the airstrip, I had full power on and was headed at about a 45° angle to the strip to compensate for the wind. No flaps could be used, for the wind would have torn them off. Landing speed—120 mph (normal—50 mph) with full left aileron in a terrific crosswind. Terra firma never felt firmer!

The Cessna 170 is a rugged airplane. The Board of Foreign Missions and Women's Missionary Society are to be commended for selecting it. George was a good passenger and was plenty of help in lashing the plane down once we got it on the ground. As we sat in the plane waiting for the wind and rain to subside, we thanked the Lord for His care over us.

The weather cleared in about an hour, and we proceeded to Totota where I left George and then returned to Zorzor. The weather was still threatening. It was too late to return to Monrovia until the next morning, when I learned that George had repaired the truck and returned to Totota. A happy ending was accomplished through everyone's co-operation, the capability of the "Frank Gilman," and the watchful care of the Lord.

SOMEONE ONCE gave a keen description of a good teacher by saying of him, "He flung down a bunch of keys."

—CLIFFORD A. NELSON in *The Cross Is the Key* (Augustana)

PASTOR'S WIFE IS "MOTHER OF YEAR"

By GLENN D. EVERETT

Her family comes first, but Mrs. Clarence T. Nelson finds time and energy for a host of civic and church activities

A LUTHERAN PASTOR'S WIFE who believes that a family should "play together and pray together" is the "Mother of the Year" in the nation's capital.

Mrs. Clarence T. Nelson, whose husband is pastor of Augustana Lutheran Church in Washington, D. C., has been selected for this honor by the district's chapter of the Golden Rule Foundation.

Mother of two sons and two daughters and foster mother of another daughter, Mrs. Nelson comes from one of America's most distinguished Lutheran families, the Youngdahls of Minnesota. A national leader of the United Church Women of the National Council of Churches, and in constant demand as a speaker, she has not permitted her outside activities to interfere with home and family life.

HER SELECTION as "Mother of the Year" which she said came as a "complete surprise" and a "very humbling honor" thrilled not only her congregation, but the thousands of Washington citizens who have come to know Mrs. Nelson through her labor on behalf of various civic causes.

Her two sons, Jonathan, 20, and David, 19, are both students at Gustavus Adolphus College, St. Peter, Minn., where they are preparing to enter the Lutheran ministry. Her daughters, Elizabeth, 16, and Mary, 13, now in high school, plan to enter some field of Christian service, either as missionaries or religious education workers. Her foster daughter, Lorraine, 32, is the wife of the Rev. Winfield Johanson, pastor of Bethlehem Lutheran Church, Chicago, and is herself the mother of two daughters. This, Mrs. Nelson proudly says, makes her a grandmother as well as a mother.

BORN RUTH YOUNGDAHL, she was the second youngest of the ten children raised by John Carl and Elizabeth Youngdahl, God-fearing Swedish pioneers who came to America in the early 1880's. Few parents have given to America such a family as did they. Known as "Honest John" Youngdahl to his fellow commission merchants in Minneapolis, this humble groceryman inculcated the virtues of integrity and public service in his six sons and four daughters.

Luther Youngdahl was destined to serve two terms as governor of Minnesota and is now a federal judge in Washington; Dr. Reuben Youngdahl is the widely known pastor of Mount Olivet Lutheran Church, Minneapolis; the late Rep. Oscar Youngdahl of Minnesota served several terms in Congress; Dr. Carl Youngdahl, retired dean of music at Augustana College, Sioux Falls, S. D., is a well-known composer of choir music, and in retirement now directs the choir of St. Luke's Lutheran Church in Washington; Dr. Benjamin Youngdahl is dean of the school of social work at Washing-

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Mr. Everett is Washington correspondent and contributor to various religious periodicals.

ton University, St. Louis, Mo., and past president of the American Association of Social Workers; Peter Youngdahl is an attorney in Los Angeles, Calif., and was formerly head of the largest temperance organization in Minnesota.

Mrs. Nelson graduated from Gustavus Adolphus College, on whose board of trustees she was later to serve for twelve years as the first woman member. She taught English at Roosevelt High School in Minneapolis after graduation.

She recounts with a smile how she met her future husband at a state Luther League outing at Lake Independence in 1931.

"We took a three-mile swim across the lake together and by the time we got back to shore, we were well acquainted," she recalls. A three-mile swim is still nothing out of the ordinary for the athletic Mrs. Nelson who at the age of 50 is proud of her ability to ride a surfboard and to play baseball with her sons.

After a courtship of six months, she and Pastor Nelson were married. The day of the wedding a call came for him to leave the pulpit of Mount Olivet Church, which he then occupied, and go to Arlington Hill Lutheran Church in St. Paul. In her Sunday school class there Mrs. Nelson found a 13-year-old girl who had recently lost both parents. The Nelsons promptly adopted Lorraine as their own daughter.

In 1940 Pastor Nelson accepted a call to the Church of the Holy Trinity, Duluth, Minn., and in 1946 a call to his present pastorate in one of the outstanding Lutheran churches of the nation's capital.

Throughout her busy career as a pastor's wife, Mrs. Nelson has always believed in keeping her home the center of her life. She said she was reminded in a unique way of the importance of this once when one of her daughters was just learning to pray.

"God bless Daddy when he preaches," said the little one, "but God bless my Mommy when she stays at home."

Family devotions in the Nelson family have always been on a regular schedule. There is a brief period of family prayer and worship at breakfast, and a period of Bible reading and devotions always follows dinner.

"Nothing so draws a family together," she declares, "as worshiping God together as a family, sharing our problems with one another and with Him."

On Saturday mornings, each member of the family knows which chores have been assigned around the home.

"We try to get through our tasks by noon," Mrs. Nelson explains, "so that we can have the afternoon free for play."

The family plays together during the summer vacations, too, at "Nelson's Koja" at Moose Lake, Minn. (A koja in Sweden is a rustic summer cabin.) That's where the family keeps fit with surfboard riding, swimming, hiking, fishing, and other sports.

The family also sings together, Mrs. Nelson reports. They have learned the words to many hymns, and as they drive across the country on vacation outings, the entire family sings the miles away.

Although raising a family, helping teach Sunday school, and assisting in parish work would keep many women busy full time, Mrs. Nelson has found energy for an amazing amount of work outside home and church.

For two years, 1952-53, she was president of the United Church Women of Washington and is now a member of the national board of UCW. She is also a director of the YWCA. Once a week she conducts a worship service and Bible

MRS. NELSON WITH DAUGHTERS MARY AND ELIZABETH
Her home and family are the center of her life

class for women in the District of Columbia reformatory.

Interested in refugees, she is a member of the new national committee on refugees just established by the National Lutheran Council to help administer the new DP program. She is author of two books, *The Christian Woman* and *The Woman Beautiful.*

She is in constant demand as a speaker to women's groups and this spring is scheduled to address six state conventions of the General Federation of Women's Clubs. Her topic will be "America's Spiritual Heritage and Its Implication for Today."

ALSO A FREQUENT SPEAKER from the pulpit, she recently conducted noontime Lenten services at the Lutheran Church of the Reformation which were attended by members of Congress, government employees and other workers in the vicinity of Capitol Hill. Her sermons are short and effective.

She has also been conducting a weekly television program, "Noon Chapel," for the Washington Federation of Churches. In Duluth she had her entire family in a Bible story hour on the local radio station each Sunday afternoon.

"We rehearsed beforehand and that way my family got to know by heart a lot of Bible stories," she remarks. Her youngest daughter began appearing on this program at the age of two, displaying an inheritance of her mother's talent for public speaking.

Despite her accomplishments and honors, Mrs. Nelson remains modest and tries to be as self-effacing as possible. She always signs her name "Mrs. Clarence T. Nelson," a small but significant sign that her role as wife and mother is supreme with her, and the center of life about which all else must revolve.

"WHY MOTHERS SHOULD WORK"

By ISOBEL S. LETTS

Going out to get a job seemed the best plan until I recognized the rewards of staying right at home

"BYE, DAVE! Bye, Larry! Bye, Jean!" I called, as our three children dashed out the door to school one morning. As I watched them cross the street safely, I saw again how short and tight Jean's coat was.

"Wish we could get her a new one," I thought. "And look at Dave's shoes—all worn down at the heel, and not worth repairing because they're so scuffed. And those are Larry's last whole pants until I get his other pair mended."

AS I WENT UPSTAIRS to start the weekly cleaning, my head was awhirl with thoughts of clothing needs, food costs, and house repairs. I determined to talk with Ted that night about looking for a part-time job. Even with careful planning, Ted's modest salary couldn't provide for all the family's needs. Yet, in previous discussions, Ted had maintained that the children needed their mother more than they needed things money could buy.

"I'd better line up my arguments," I told myself, and found paper and pencil at Jean's desk. As I tidied the rooms, I organized my thoughts and wrote them down:

WHY MOTHERS SHOULD WORK

1. Children develop in self-reliance when given responsibility. Jean could supervise the noon meal and lock up before returning to school.

2. A mother's absence gives opportunity for children to think and act independently. This would be especially good for our youngest, David, whom we are all tempted to "baby."

3. Children often respect the woman who holds a job and earns a salary more than the ever-present, taken-for-granted housewife.

4. Earning mothers are often happier, because they escape some of the monotony of housework; they can make the family happier because of the little pleasures their salary makes possible.

5. Certain advantages, such as piano lessons or a "Y" membership, are dependent on more cash income.

JUST THEN the telephone rang, and I heard the cheery voice of Mrs. Miller, the leader of Jean's Girl Scout troop.

"Mrs. Johnson, I need your help on our mother-daughter tea next week. The girls are divided into committees, and one group of four is to make cookies. Would you be kind enough to let them come to your house and bake there?"

Finding the afternoon free on my desk calendar, I consented, and Mrs. Miller exclaimed, "Thank you so much! Girl Scouts just couldn't get along without co-operative mothers!"

Returning to my cleaning, I admitted to myself that earning mothers would find it hard to help volunteer community agencies, because days are taken, and evenings spent catching up on housework.

AN HOUR LATER Mrs. Clarence Loughrie, our past PTA president, telephoned: "Mrs. Johnson, I know you're interested in good schools for children. Would you

give time to stamp, and bundle for mailing 2,000 letters, urging citizens to vote in the coming School Referendum? They must be in the post office Thursday morning for delivery on Friday."

"Well, I guess I could," I answered. "Perhaps we can make it a family project. Ted, the children and I can gather around the dining-room table and run them off in an assembly line."

A quick glance at the clock warned me to prepare lunch. Soon the slamming of the back door was followed by loud footsteps, and shouts of "Mom!" A few minutes later, the lively talk was hushed as we bowed our heads for grace.

DURING THE MEAL Larry was unusually silent.

"Is anything the matter, Larry?" I asked.

As if glad to spill out his troubled thoughts, Larry burst out, "Mom, is it wrong to accept candy from a kid who breaks Safety Patrol rules? I warned Joe Townsend yesterday about throwing snowballs, and said I'd give him one more chance before reporting him. Today he gave me a candy bar. I bet he thinks he can do whatever he likes now, and I won't report him."

Realizing this was a more subtle temptation than Larry had faced before, I knew he wanted guidance. "Here's a more serious example of bribery, Larry, which may help you to decide what to do. What should a policeman do, if a tavern keeper on his beat breaks the law selling liquor to those under age, and then offers a generous check to the cop if he won't report it?"

"Well," said Larry thoughtfully, "a policeman should see that people obey the law. It'd be hard to refuse the money, but I guess he'd have to . . . I guess I should return the candy that Joe gave me, huh, Mom?"

"It all depends on Joe's intention in giving it to you, son, and on your attitude toward Joe after accepting it."

"Oh, Joe's a tough guy. He'd never give something without expecting a favor in return. I'll give him back the old candy this afternoon." And Larry heaved a sigh of relief to have the question settled.

I too rejoiced that I was at home to help him think this through. I knew the other children had listened carefully and would benefit too.

AFTER THE children's departure, the house once more quiet, I settled in an easy chair to mend Larry's pants. With these finished, I was reaching for a magazine, when a sudden thought propelled me out of my chair. That program for the Women's Missionary Society, which I had promised to lead at the next meeting! The next hour sped by, as I read it, planned how to present it, found a good map, and wrote letters ordering a film and pamphlets on the subject.

No need to look at the clock then. The back door banged and David's eager voice called, "Mommy, see all the stars on my worksheet."

Realizing how important my interest in his school work was, I sat down with him, and he explained why some words were encircled, others underlined. He snuggled quietly beside me and smiled happily at my praise. But ten-year-old Alan bounded in to change to play clothes, and David dashed upstairs with him.

JEAN'S ARRIVAL was quieter. Hanging the short, tight coat on the hook, she asked, "Mom, didn't you study astronomy at college?"

Hearing my affirmative answer, she replied, "Thank goodness, then you can help me with my science work. I have to report in class tomorrow on the constella-

JOB FOR MOTHER
God is best served through home and family

tions seen at this season of the year."

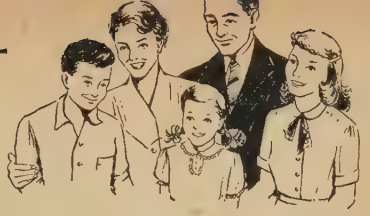
"I'll go up in the attic and look for my star maps, packed away with my college books. You can study the outlines on the maps this afternoon and tonight you'll find it easy to distinguish them in the sky."

As I climbed the stairs, Jean's grateful words warmed me through and through: "Gee, it's nice to come home to a mother who helps you!"

After dinner, while Jean and I washed and dried the dishes, Ted and the boys tackled the envelopes for the school referendum. As they stamped and bundled, I heard Ted tell the boys how lucky they were to live in a land where the right to vote is granted to every citizen. But he also pointed out how some people ignore this privilege and do not vote, while others abuse it by voting in ignorance or only for their own self-interest. "This letter," he explained, "should help our townspeople to see the need of a new school and the reasons why the money is a sound investment in America's future."

THAT NIGHT Ted picked up a paper from our bedroom floor. "What's this? 'Why Mothers Should Work.' Mmmm! Didn't you do any work today, Lois?"

"Well, yes, some," I answered, laughing. "In fact, I accomplished a great deal today — cleaning, meals, dishes, mending, moral guidance, encouragement in school lessons, church work, and community service with your help." Reaching over, I took the paper from his hands. "Let me keep this for a few years. Today's happenings convinced me that I've served God and the family better right here in this house than if I'd brought home a day's pay!"



SPRING DAY

"DON'T YOU LOVE the smell of the air after a good rain?" asked Claire. "And the newly washed look of all the shrubs and trees? What a morning!"

Following her appreciative glance along the flower-lined sidewalk, I agreed. "Isn't it lovely? Puts spring in your heels, doesn't it?"

"Not mine. I'm getting too heavy for springing. If we hurry along at this pace I'll be too exhausted to sew when we get to the church."

I slowed, laughing. "Why, you poor thing! To hear you talk I'd think you weighed a ton. It's a good thing I have eyes."

AT THE CORNER Blanche Lightman was waiting for us. "Isn't this a wonderful day?" she called. Then as we came up to her, she linked arms with us, schoolgirl fashion. "You don't know how I was tempted to stay home and wash windows."

"We'd have sent a posse after you," warned Claire. "That's what we do with strays—round them up!"

"Please, Claire—" I put my hands over my ears. "I have to take that sort of talk from Pete. Do I get it from you, too?"

"I know what you mean, Connie," Blanche joined in. "But it is contagious, isn't it, Mrs. Mawson?"

"Seems so. But I wish you'd call me Claire."

"I'd like to, if you'll call me Blanche. It's wonderful to find such wonderfully friendly people in a new church."

"That's right. Now, Connie, here, has lived in this neighborhood for years, but I haven't been here too long myself. I've appreciated the friendliness a lot."

"You sound as though it's unusual," I protested. "I think most churches are friendly."

"Of course, they are," agreed Blanche. "But these folks are especially so. For one thing, they try to find out people's interests and give them something to do. Bob is pleased as a child to be helping with the offering—and I think I enjoy this sewing just as much." She paused to look at me. "But I do have cold feet about vacation school. I think I'm going to refuse."

"Unk, unk, unk!" I shook my head. "Remember what you promised. We're going to the meeting where they show us what to do. By the time you hear more about it, you'll change your mind."

"Connie, your talents are wasted on homemaking. You should have been a salesman."

"No, honestly I'm not trying to sell you something you won't like. But when you see all the material you get from the board, and have leaders to show you how some of the activities can be handled, you'll feel so pepped up, you'll want to do it."

WE HAD REACHED the church steps. Claire, for all her protests that she couldn't hurry, went ahead. "I'm getting inside and getting to work before you start pepping me up too."

"You're safe," I assured her. "You have your hands full now."

From the social room came the whir of sewing machines. "Must be some

early birds," Claire observed. "We're ten minutes early ourselves, but they've beaten us—" She clapped her hand over her mouth. "I almost said, 'beaten us to the draw.' I surely will have to watch myself. I talk like that with Chuck. It amuses him. He calls me a 'real ol' timer.' But suppose I talk like that somewhere else—a meeting about released time, for instance."

"They'd think the Lutherans could do better on one of their representatives, I guess!"

Mrs. Sandringham looked up from the table where she was cutting. "When we heard that laughter we knew Claire Mawson was on the way. You have a wonderful gift for happiness, my dear."

"Why, why, thank you!" Claire was truly flustered. "Let's see who's doing what? Got a job for me, Mrs. Schmidt?"

Mrs. Sandringham looked troubled. "I guess I shouldn't have said that. But she has, you know. She has a real gift for happiness."

"You said exactly the right thing." I patted her arm. "Claire was pleased, I know."

Mrs. Schmidt hurried over, assigning places. "Buttonholes, Connie," and before I could open my mouth she'd presented me with a bundle of garments. "They're all marked and ready to do."

I'm not crazy about buttonholes. When a few more people bring portables, we're going to buttonhole by machine. However, I was pleased when Blanche Lightman dropped into the chair beside mine. Karen and Barbara are such good friends that we have a lot in common.

"I hear Karen cooked dinner for you on Mother's Day," she remarked, her needle whipping along.

"She did. And I hear Barbara cooked yours. How many sixth-grade homes had creamed tuna that day, I wonder."

"It would be interesting to take a census, wouldn't it? But really, I'm astonished to see how capable these youngsters are."

"They couldn't have done anything nicer, could they? Pete set the table and we had the favor he and Susie made."

"In our family, Bob is older, of course, and—do you know—I actually miss the paper doilies the youngsters used to cut when they were little? For years every family celebration had its paper doilies. Do yours do that?"

"They do, and I was rather looking forward to the end of the cutting."

"Don't! Enjoy it, every minute of it!"

Mrs. Norman, the mother of the girls' Sunday school teacher, Sandra Norman, was coming toward us. "Have Barbara and Karen told you they are coming to a doggie roast in our back yard next Friday evening?"

"Barbara mentioned such a party," Blanche replied, "but I didn't realize it was in your yard. Aren't you afraid of what those boys may do to your lovely garden? Some of them are pretty wild."

"Yes," chimed in Claire, coming back, pinking shears in hand, "did you hear about the party where they threw peanuts and sprayed coke?"

Mrs. Norman was unperturbed. "The youngsters are giving this party themselves. The games committee is responsible for selecting games they can play without hurting the flowers. Sandra expects it to work."

"It does sound different from the party I mentioned," Claire admitted. "There they were directed every minute. Told to play this and that. Instead, they made their own games—and not good ones."

"Perhaps I'll be disappointed, but I'm looking forward to having the children come. Who could be anything but an optimist on such a spring day?"

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read MICAH 6:1-8

"A PERFECT IDEAL of religion." That encomium has been pronounced upon this biblical passage from one of the minor prophets. Many readers and students of the Bible would scarcely expect anything so important to appear in such a place. But "minor prophet" is an unfortunate term for it suggests "unimportant message" and that is wrong. The term means only "shorter book"; we should speak of them as "shorter prophets."

Micah lived in the eighth century before Christ, a farmer in Judah at a time when personal righteousness and social justice were at a low ebb. Greed, for example, was unrestrained. The people were neglecting true religion.

THE FARMER-PROPHET put his message in the literary form of drama—dramatic poetry—with a scene in a great, outdoor courtroom. The mountains are the judges; God is the plaintiff and the people are the defendants. Micah serves as bailiff.

After a brief introduction in the first verse, Micah announces the case. Then God presents his charge: the people have forgotten his gracious mercies and are neglecting his purposes. The people realize their guilt and plead their cause. Then the mountain-judges render the famed verdict of God's requirements on man.

Our Revised Standard Version helps us understand all this much better, for several reasons. This language is more familiar and it speaks more directly. Poetry is printed in the way poetry should appear. Verse divisions are not allowed to break apart the thought-units. Most important, the punctuation sets off the lines as spoken "parts" of the drama.

(King James Version)

Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.

O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

(Revised Standard Version)

Hear what the Lord says:
Arise, plead your case before the mountains,
and let the hills hear your voice.
Hear, you mountains, the controversy of the Lord,
and you enduring foundations of the earth;
for the Lord has a controversy with his people,
and he will contend with Israel.

"O my people, what have I done to you?
In what have I wearied you?
Answer me!"

"With what shall I come before the Lord,
and bow myself before God on high?
shall I come before him with burnt offerings,
with calves a year old?
He has showed you, O man, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

(Micah 6:1-3; 6-8)

Personal Problem Clinic

Where to live

QUESTION: Phil has just been offered a new position in another city. It will be an advancement, and he thinks it may open the way to an even better job. But I can't think that mere advancement is everything. It would take us more than four hundred miles from here and we would be even farther from my parents, while it would bring my husband nearer to his mother and other relatives.

I have argued against this move. I am not reconciled to it. While Phil has tried to get a better position nearby, he has not succeeded, but I believe he could find something in this section if he persevered. Does a husband determine where a family is to live, or should the decision be more democratic?

REPLY: It is usually to a family's advantage to live where the husband has the best possibilities of employment and advancement. Because of this fact, in most states the husband has the legal right to determine the place of residence, and the wife is usually ready to go there.

In some cases husband or wife may dread to leave an area where many relatives or friends reside. But that is one of the chances in being married, having a family, and needing adequate funds with which to operate the home. Every day families are being torn from communities which they love because factories are being moved, business has changed, employment has been lost, or advantages warrant the move. As a rule a move yields new friends, fresh interests, and advantages which do not at first appear. One can learn to feel at home in most places if one's family life is one of love and mutual co-operation. Most satisfaction is derived from association with persons rather than from geography.

Of course, there are exceptions to the general principle. A wife may well object to locating in sections where her health would be seriously affected in an adverse manner, or if her husband insists upon living in quarters and surroundings far below the quality which he can well afford. In such decisions the big, important matters should receive most consideration.

Allowance

QUESTION: James is too generous with his allowance. It isn't unusual for him to give away his money and other possessions to his playmates. I have chided him for this practice but it has had no effect. Would it be proper to cut or withhold the allowance as a means of controlling his tendency to be so generous?

REPLY: Jim's practice may not indicate generosity at all. It may point out some of his personal needs. Often when a youngster so readily "gives away" his possessions to companions, he is doing it to win approval from other children or is actually buying companionship. His hunger for playfellows and play may prompt him to offer them this or that if they will stay longer, or to gain their admiration.

It may be that Jim has an indefinite feeling of failure in his dealing with the children or in having good standing with them, and is trying to gain with money what he has failed to win otherwise. If such is the case, parents can assist him to better advantage by helping him to find better ways of getting the attention and good will of his playmates. He may be instructed in games, certain acts of skill, "magic," being courteous, or sharing the use of his toys.

An allowance is to be regarded as a means of education in earning, spending, giving, and saving. But it sometimes becomes a club in the hands of parents for control of a child's activities. This is a mistake which may give rise to a sense of unfairness on the part of the child, and work in a direction opposed to the real purpose of the parent.

—EARL S. RUDISILL

Bishop Oxnam and the House Committee

I Protest. By G. Bromley Oxnam. Harper. 186 pages. $2.50.

What does a top churchman think about as he is defending himself against false accusations of communist sympathy before a vast television audience? What are his mental and emotional reactions as the smear technique draws a tightening web of innuendo about him?

Bishop Oxnam's book provides a fascinating answer to these questions. He lets the reader enter the side door of his thoughts and sit beside him as he faces a barrage of questions and thinly veiled accusations from the House Committee on Un-American Activities.

To one who was present at the hearing, Bishop Oxnam's book provides a fresh and revealing insight into the inner resources which enabled him to withstand the assault and emerge with increased stature. To those who read only sketchy news accounts, the book offers a documentary description of one of the most significant events of 1953.

At the hearing, which was called at his own request, the bishop fought to a standstill the attempt to discredit his record and flung a cogent challenge at the fairness and "Americanism" of some Congressional investigative procedures. To those who share his concern over the rising tide of hysteria, Oxnam's account of his own experience and his clarifying of the issues involved will be of basic value.

The case which Bishop Oxnam makes is in specific terms. He protests against abuse of the privilege of immunity by broadcasting a falsehood from the House of Representatives; procedures that substitute inquisition and intimidation for real investigation; the incompetency of members of the House Committee's research staff; release of unverified and unevaluated material from committee files on official letterheads; the assumption that accusation of communist affiliation constitutes conviction; the browbeating tactics of some committee members; the unwillingness of the committee to clean up its files and eliminate its abuses; the failure of the committee to propose sound legislation as the result of its investigation and to suggest constructive proposals to remove the causes of communism.

At the heart of the malodorous situation which Oxnam exposed is the nature and use of committee files. The bishop charged in his book, "A file . . . is a collection of miscellaneous clippings, letterheads, dodgers, leaflets, which appear to indicate that an individual has been mentioned by, or cooperated with, allegedly subversive groups . . . These public files do not represent personal investigation. They are a scissors-and-paste procedure in which incompetents clip items and fellow incompetents file them. It is this material which is released to the public."

He quotes Congressman Jackson's statement as to the basis on which a file is compiled. Among the factors considered are: listing of an individual's name in communist fronts; favorable mention in communist publications; personal actions intended to be divisive of the American people; advocacy of the socialist state; opposition to any form of investigation of the communist conspiracy; opposition to loyalty oaths; opposition to any form of military training. It is easy to see how, in many of these categories, independent thought could be interpreted as sympathy with communist ideas.

Bishop Oxnam said in his preface: "The whisper has entered American life for the first time. A people unafraid, heretofore ready to speak its mind boldly, a proud people is becoming a silent people . . . If this were due to more serious thought, it would be well. But it is due to fear. Communism can never be answered by fearful people who stand silent."

On that sultry afternoon and evening last July, a man of courage and integrity performed a signal service to the Protestant churches and to the nation. That service

takes on new proportions as the book which sharpens its thrust plays a role in the making of American history.

ROBERT E. VAN DEUSEN
Washington, D. C.

Stories Behind the Hymns

In Every Corner Sing. By Helen Pfatteicher. Muhlenberg Press. 214 pages. $2.50.

This volume is a splendid introduction to the hymns we sing Sunday after Sunday, often unaware of the inspiring stories which surround the authors and composers. Especially helpful are the many references to the hymns found in the *Common Service Book*.

The book begins with that great contribution of the Hebrew religion to song—the Psalms. By stating how they were used by the children of Israel in their public and private worship, it gives the present worshiper a clearer insight and appreciation of our use of Psalms today. Two chapters deal with brief but useful information on early Greek and Latin hymnwriters not often covered in the average book on hymnody. While some of the stories of the hymns of the Reformation may be familiar, they have been included, as well as references to the rise of psalm-singing in the Reformed Church.

The chapters on English hymnody will probably be referred to more than any other, because the bulk of hymns in the average American hymnal stems from the 18th and 19th centuries. Here is an excellent record of the great names of English religious poetry as well as many of the composers of the tunes. Included in this section is a belated tribute to the translators of hymns to the English language such as Jane Borthwick, Catherine Winkworth and John Mason Neale.

The chapters on hymnwriters of America and American composers are especially valuable because they bring the reader up to date on some of the writers of the present century. The contribution of J. F. Ohl and Harold Lewars to Lutheran music is described.

Arrangement of material in this book could be useful in formulating hymn festivals or services of music based on hymns from various periods or countries. One is reminded that a great many hymnwriters were either clergymen or were raised in homes where the love of hymns and hymn singing abounded. FREDERICK A. SNELL
Williamsport, Pa.

Protestant Diversity

The Protestant Credo. Edited by Vergilius Ferm. Philosophical Library. 241 pages. $5.

Here is a collection of essays with the purpose of stating "plainly and succinctly" the Protestant position as Protestants rather than denominationalists. The result, however, is an obvious plurality of views which become evident even in the plainest and most succinct statement the voice of Protestantism can make. This statement is meant to establish limits to what may be expected of the book; not to portray flaws in its plan and execution.

An excellent and varied selection of writers (Atkins, Moehlmann, Enslin, Bennett and Weiman included) describe basic ideas regarding God, the church, the sacraments, Jesus Christ, the Bible, life after death and other elements of theology. Some, like Atkins, walk around the mountain admiring its beauty; others, like Buckler, stand so far away that the mountain can scarcely be seen. Enslin digs right into it and doesn't care where he throws the dirt. McNeill turns his back to it in order to address his critics. Moehlmann climbs the mountain on the ladder of ethics. Weiman suggests that the mountain can be moved, and Ross brings up the equipment to do it. It remains only for the editor to cut a road through the middle of the mountain, label the peak on the right Catholic Protestantism; the peak on the left Protestant Protestantism. ROBERT D. HERSHEY
New York City

God Speaks. By Frederick W. Brink. Westminster. 96 pages. $1.

Daily devotional readings for a period of twelve weeks. They originally appeared in the daily devotional magazine *Today*.

—— OVERSEAS ——

NORWAY: Oslo. April 27.—When so many people are skeptical about foreign missions, the chief reason is their ignorance. This, at least, is the experience of the Norwegian Missionary Society, a 112-year-old Lutheran organization working in five African and Asian fields. So the NMS decided to arrange a big exhibition to go all over Norway and inform people what missions are.

The enterprise has turned out to be a great success, even greater than its most optimistic supporters had dared to hope. Till now the exhibition has been seen by 700,000 people—over 20 per cent of Norway's population. Schoolboys have gazed at Zulu huts and spears. Women have been admiring Chinese embroidery. Critics of missions, full of romantic ideas about primitive people's happiness, have been astonished by the model of Mangarano leper colony, Madagascar. Fetishes, idols, and amulets have been pointing to the stern facts of mission fields.

In the various departments of the exhibition, representing the fields in Madagascar, South Africa, Cameroons, China, and Japan, missionaries serve as guides, ready to answer questions and to give information about their work and its background. The staff of the exhibition consists of 15 to 20 missionaries, men and women. Being guides, however, is only part of their job. The missionaries also arrange the exhibition in each new place, and do most of the work connected with moving the large displays.

In one town a journalist coming into the exhibition hall the day before the opening, expressed admiration of the carpenters' skill. "We are not carpenters, we're just missionaries," said one of them. "In the mission field I have worn out more overalls than pastoral robes." The accurate and beautiful models of mission churches, hospitals, schools displayed at the exhibition, also are entirely the work of a missionary.

A big percentage of Norway's population live on the long coastline in places that have no railway connections and very often no connections with main roads either. All traffic to these towns and villages goes by sea. But the Norwegian Missionary Society wanted to reach such places, so the exhibition became adequate for nine months last year. A 75-ft. cutter was chartered and loaded with the exhibition materials, and most of the staff also lived on the little ship all that time.

"Til jordens ender" (unto the ends of the earth) is the name of the exhibition. It has become true in a way that nobody thought of when the motto was invented. It was meant to tell that missions go to the ends of the earth. But last summer the exhibition itself went at least to one end of the earth.

The little ship set out for a cruise of 5,000 kilometers, right to the north coast of Norway, far beyond the Arctic circle. Here the exhibition was put up in seven towns and fishing villages.

So lion, leopard, snakes (all stuffed, of course) fetishes and African handicraft came to the Arctic coast. It cost an enormous amount of careful planning and preparation. But the whole country was to have a chance to see mission work.

The Arctic Ocean was not too kind to the exhibition staff. Though summer, they were met by storms and snow. In Hammerfest, most northern town in the world, they had to cut a hole in the wall to get the large globe into the exhibition hall.

The scattered population of the far north showed an enormous interest.

—ENOK ADNOY

ILLINOIS

Clothing Collection Begins

By JOHN E. COOPERRIDER

CHICAGO—Last fall Chicagoland gathered more than 128,000 pounds of used clothing for Lutheran World Relief—the largest contribution of any metropolitan area in the country. Anticipating a similar response to the spring appeal, recently completed, the Lutheran Council of Greater Chicago set up for the first time a processing center in Chicago itself.

This Lutheran Overseas Relief Center, as it is called, will process, sort, bale, and finally ship all clothing gathered. Lutheran World Relief shipments will go directly overseas via the Great Lakes and St. Lawrence Waterway.

The council recently purchased a baling press, accepted the loan of a truck from a Lutheran layman, and is now calling for volunteers to complete the project. At the conclusion of the baling operation, the Center will continue to operate as the Lutheran Salvage Center of Chicago.

NATIONAL Lutheran Council churches will co-operate in conducting a Training institute for vacation Bible school workers, May 22. The school, to be held at Chicago Seminary in Maywood, will be under the direction of Pastor Wesley J. Smuzer, chairman of the parish education committee of Illinois Synod.

Plans include group sessions to cover the materials of the various synodical groups participating, and a general session covering visual aids, handicraft, worship, and music.

THE 35TH ANNUAL MEETING of Illinois Synod will be held at Wicker Park Church May 17-20. Matters of importance that are expected to come up include a home for the aged and infirm, a synodically owned and operated summer camp, several amendments to the synodical constitution, and the calling of a full-time secretary for evangelism for the synod.

Representing the ULCA at this meeting will be Dr. J. J. Scherer, pastor of First Church, Richmond, Va., and long-time member of the Board of American Missions. Dr. Donald F. Irvin will serve as convention chaplain, bringing several messages on the general theme of "Parish Education." Dr. Irvin is professor of Christian education at Chicago Seminary.

"THAT THE CHURCH May Lead in Race Relations" was the theme of the Quarterly Institute of the Chicago Lutheran Society for Better Human Relations, held May 2. Pastor Robert Herhold of Woodlawn-Immanuel Church took part in the discussion.

TRINITY CHURCH, Lockport, recently inaugurated bus service for its Sunday school. It also conducted a Children's Chapel for the whole community each morning during Holy Week, from 8:15 to 8:45.

GROUNDBREAKING services for the new Epiphany Church, Elmhurst, were held April 25 . . . Pastor David H. Endres of Trinity Church, Macomb, recently served as chairman for the March of Dimes in McDonough County . . . Faith Church, Glen Ellyn, and Zion Church, Litchfield, have paid their 1954 Lutheran World Action quotas in full.

INDIANA

Fort Wayne Children Help Break Ground for Building

By ROBERT H. HEINE

TRINITY CHURCH, Fort Wayne, Dr. Paul H. Krauss pastor, broke ground for a $500,000 building addition on Palm Sunday. Over 700 Sunday school children with miniature spades took part in the groundbreaking service for the educational building and children's chapel.

FAITH CHURCH, Jeffersonville, the Rev. Edgar A. Doering pastor, moved into its new building Easter Sunday. The congregation has met in the Seventh-Day Adventist Church since its organization in 1951. Formal dedication of the $30,000 building will be held on Pentecost.

St. Paul's Church, Vincennes, the Rev. E. F. C. Stahl pastor, became debt-free when the mortgage on their six-year-old building was burned in February. New carpeting and paraments were added for Easter.

Grace Church, Elkhart, the Rev. A. H. Abplanalp pastor, has launched a $175,000 building fund drive for their "Church for Tomorrow." Other congregations engaged in building programs are Ebenezer, Indianapolis; Antioch, Hoagland; St. Andrew's, Speedway; Faith, Fort Wayne; St. Matthew's, Fort Wayne.

The Church of the Good Shepherd was scheduled to organize May 2 in the Northeast section of Indianapolis, under Mission Developer William H. Knoderer. The congregation was to petition for admission to the Indiana Synod at the synod convention May 10-12 in Valparaiso.

MARYLAND

Everyone Had Shovels

By LLOYD M. KELLER

Baltimore—Zion Church, Hamilton, Baltimore, broke ground for a $85,000 parish building April 4. More than 300 gathered inside the building line which was outlined with ropes and lime. Twenty-six representatives of organizations of the congregation stood in silent prayer to form a living cross in the chancel area of the new building site, while tower chimes rang out "In the Cross of Christ I Glory." The chancel outline was dug by these representatives.

Outside the building lines, 600 members of the congregation and friends formed the outline of the new structure. While tower chimes played "The Church's One Foundation," men, women, and children proceeded to dig the foundation outline.

Two local TV stations took movies of the ground-breaking, showed them in newscasts, and presented the films to the congregation. Souvenir shovels were given to all in attendance. Congressman George Fallon brought greetings. Roman Catholics and Jews from the community participated.

NORTH CAROLINA Synod President F. L. Conrad (left) gives $26,000 check for Wilmington, N. C., property to John Alexius. Land—four acres on U.S. 24, one of Carolina's most heavily traveled highways—will be the site of a Lutheran church and Servicemen's Center serving nearby Camp Lejeune (45,000 marines of the 2nd Division) and Jacksonville. Looking on during payment are Mission Developer Thurmond Plexico and Layman B. A. Barringer

That an old congregation can be reborn was demonstrated in Zion Church, under the pastoral leadership of Roland A. Ries and with the guidance of Chester Myrom, ULCA Department of Stewardship. Zion had $40,000 in the building fund. Still needed was $48,000 before beginning construction of the parish building.

Chester Myrom met with 60 workers of the congregation on two occasions. Sixty workers studied the materials provided by the Department of Stewardship and went to work. They visited 90 per cent of all prospects in one afternoon. Results: cash and pledges received in the three-day solicitation amounted to more than $60,000; 75 cartons of envelopes had to be ordered for those who had not been giving and had previously refused envelopes; more than half of the 60 visitors had never engaged in such a venture before. Among those pledging were 100 people who are not members of the congregation. Giving for all purposes

"MAN OF THE YEAR" at Carthage College was Dr. Donald Forsythe. The award, presented by the college president, Dr. Harold Lentz, is given annually to a Lutheran layman exemplifying Christian principles in his work. Dr. Forsythe is publisher of The Hancock County *Journal and Republican* in Carthage. He is president of Kiwanis

MARYLAND . . .

was upped. Church attendance increased 25 per cent.

St. John's, Brooklyn, Baltimore, continues to make history. Twenty-six members began worship in a frame building in 1916. There were 130 members when the cornerstone of the first permanent unit church structure was laid in 1929. Six weeks ago 960 communicant members dedicated a new educational building. Three morning services of worship are conducted each Sunday. Dr. Harry F. Baughman and Dr. Carl C. Rasmussen of Gettysburg Seminary participated with Dr. L. Boyd Hamm, Dr. Oscar W. Carlson, and Secretary of Synod Augustus Hackmann in a week of preaching mission services following the dedication services on March 28.

Miss Barbara Schoenbrock of New Haven, Conn., has been engaged as director of religious education for the congregation. Paul Robert Haslage, graduate of Hamma Divin-

(*Continued on page* 39)

CAMPUS

NEWS OF ULCA COLLEGES

CARTHAGE (at Carthage, Illinois)—Loans up to $300 a year will be available to Carthage students from a "Student Self Help Fund" now being solicited from alumni and friends. Borrowed money is to be repaid at a minimum of $300 a year after graduation when 5 per cent interest will be charged. It is estimated that students can save from $200 to $400 annually from summer employment, and can usually count on from $200 to $500 a year (plus clothing, transportation) from their parents. The self-help fund will make up the difference between resources and expenses. Carthage tuition is $470 a year, with $148 room rent and $386 board.

GETTYSBURG (at Gettysburg, Pennsylvania) was in the midst of a million-dollar building fund campaign this month, intended to produce three dormitories housing 420 men students. Three-story buildings around a quadrangle (with the college's science building on the fourth side) are planned. Construction will proceed as the funds become available. First of the new dormitories will be named for Dr. Charles M. A.

C. A. Kaufmann
Acting president of Newberry

Stine, it was announced last month. He is a noted chemist, who became vice president of the duPont Company and initiated the research which created nylon. He is a Gettysburg graduate and a former chairman of the college board of trustees . . . William L. Shirer, newsman and author of *Berlin Diary,* will be Gettysburg's commencement day speaker on June 6.

HARTWICK (at Oneonta, New York)—Enrollment was 374 in the spring term, 49 more than a year earlier . . . Four thousand students from 50 high schools were expected on the campus for the annual music festival May 14 and 15, arranged by the New York State School Music Association . . . On weekends in March and April students helped needy families of the community in painting and wallpapering their homes. This annual work-camp project was sponsored by the college's Student Christian Association. In February, last year's clean-up project won the association the George Washington honor medal of the Freedoms Foundation as a significant illustration of the American way of life.

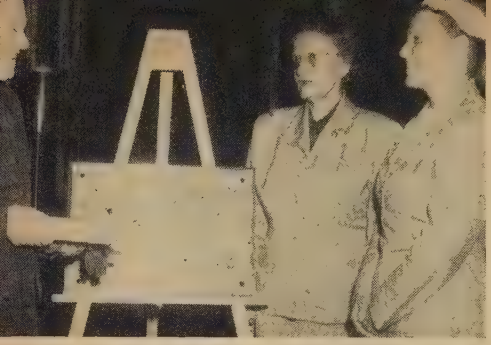
LENOIR-RHYNE (at Hickory, North Carolina)—There were 775 students enrolled for the spring semester . . . Five seniors have been awarded graduate fellowships by U.S. universities—Fred Ormand, chemistry, U. of Texas . . . Fred Huffman, physics, Vanderbilt . . . William Shuford, Spanish, U. of Florida . . . Tommy Austin, teaching assistantship, U. of North Carolina . . . Phyllis Duhling, teaching assistantship, U. of West Virginia.

A Latvian child living in a DP camp in Germany has been "adopted" by the student religious council, which will provide for the child's food, clothing, medical care, and education for a year . . . a three-day debate tournament, with 17 colleges and universities in five states represented, took place on the campus in March. The Lenoir-Rhyne women's team tied with two other teams for first place.

MIDLAND (at Fremont, Nebraska)—"The Bible must be read and used more if the spiritual progress of our nation is to keep step with our material progress," President Paul Dieckman advised at the unveiling of a plaque in the new college library. The plaque (*see page 38*) marks the Biblical Literature section of the library . . . A diploma given to Mrs. F. W. Harrison when the college graduated its first class (in 1891) was returned for display among the Midland souvenirs . . . Vice President H. E. Feucht of the National Bank of Denver will be this year's commencement day speaker, May 26. Baccalaureate sermon will be by Dr. Royal Lesher, president of the Texas Synod.

MUHLENBERG (in Allentown, Pennsylvania)—Turning point in the college's history came this month, when a $1.5 million campaign was begun. The fund will enable Muhlenberg to convert to co-education. A new $450,000 men's dormitory is to be built. One of the present dormitories will be used by women students . . . There were 5,000 from 540 Ministerium of Pennsylvania congregations on the campus April 25 for a rally launching the appeal. The college hopes to pay off accumulated deficits and bonded debt in addition to financing the building program . . . Dr. Henry M. M. Richards will become dean of the Muhlenberg faculty Aug. 1, succeeding Dr. Sherwood R. Mercer. Dr. Richards is now on the Temple University faculty.

NEWBERRY (in Newberry, South Carolina)—Acting president, following the departure of Dr. James C. Kinard on June 30, will be Mr. Chris A. Kaufmann, who is now the college's director of public relations. A special committee of the board of directors has been instructed to make three nominations for the presidency . . . Summer sessions, especially for public-school teachers, will be held at Newberry June 14 to Aug. 7. Undergraduates may reduce their college course to three years by attending three summer sessions . . . Dr. Jesse Thomas Anderson, state superintendent of education in South Carolina, will be commencement speaker on June 6. Dr. Walter Freed of St. Mark's, Charlotte, N. C., will be baccalaureate preacher.



PLAQUE PRESENTED at Midland. Mrs. Allen Follen, Dr. Edith Stickney (college librarian), Mrs. Herman Gimmestad shared in dedication ceremony for Biblical section

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CAMPUS . . .

ROANOKE (in Salem, Virginia)—Dr. Richard D. Stine has been appointed director of development, along with his duties as director of admissions. Prof. Julius F. Prufer becomes alumni director. He is a professor of history and political science . . . Robert M. McLelland is the new publicity director.

SUSQUEHANNA (in Selinsgrove, Pennsylvania)—Enrollment this spring is 435. Eighty-five per cent of the students are from Pennsylvania, and 43 per cent are Lutherans. Emphasis is being put on enrollment of freshmen this fall in the "Centennial Class"—to graduate in 1958 when the college observes its 100th anniversary. Eight special scholarships (from $200 to $500 a year) have been established in honor of the forthcoming centennial.

THIEL (in Greenville, Pennsylvania)—Christian responsibility for politics was the theme of a student workshop, with Dr. Robert E. Van Deusen of the National Lutheran Council's Washington office as one of the speakers. Students debated such questions as "the U.S. and the United Nations," "a Christian definition of economics," "Why be interested in faraway places when we have many underprivileged people at home?" . . . A "Christian Career Conference" was the big campus event in April, with the Rev. Vernon L. Strempke and Dr. Mildred Winston of the ULC Board of Education and Dr. C. Franklin Koch, Board of Social Missions, participating. Students discussed the Christian possibilities in various occupations open to them.

WAGNER (on Staten Island, New York)—Half of the college alumni contributed in response to the college's financial appeal in the last year—putting Wagner 12th in a list of 203 colleges and universities in percentage of response. Wittenberg, with 23.5 per cent contributing, got $50,540 . . . Gettysburg, 19.8 per cent contributing, $30,949 . . . Thiel, 29.6 contributing, $6,533. Receipts at Wagner were $6,860 from 982 alumni. A junior at Wagner, Anton Thumhart, wrote and directed a religious drama—"Come Unto Him"—which was produced at the college in April. The play, with musical accompaniment, centered on the Good Friday story . . . Dr. Buell G. Gallagher, president of the College of the City of New York, will speak on commencement day, May 31.

Wagner is featured this month on menus in dining cars of the New York Central Railroad. Cover picture shows the Administration Building, and on the back cover are photos of Old Cunard Hall and the new Guild Hall. A brief story tells about Wagner's founding and its present service to 1,300 day- and evening-students.

WITTENBERG (in Springfield, Ohio)—Farmers, labor leaders, industrialists, businessmen, and professional people met with church leaders April 28-30 in a "School of Economic Life." Wittenberg, Hamma Divinity School, the ULC Board of Social Missions, and the social missions committee of the Ohio Synod shared in sponsoring the event . . . Wittenberg had 925 second-term students, of whom 62 per cent are Lutheran . . . A former teacher, Miss Leona F. Bowman, said when she retired from the faculty in 1945 that she would rather contribute to the college than receive a pension. This spring she fulfilled her wish, making a $2,000 gift toward a $6,000 scholarship fund which she plans to establish . . . Wittenberg assets have increased 33.3 per cent in five years, now totaling $7,263,083.

MARYLAND . . .

(*Continued from page* 36)

ity School, has been called as student associate pastor and will assume his duties at St. John's on July 15.

SETH HESTER, JR., was ordained by President J. F. Fife at Jerusalem Church, Baltimore, March 21. David Manrodt, pastor of Jerusalem congregation, preached the sermon. Pastor Hester will serve as assistant to the Rev. Roger M. Singer, pastor of Luther Memorial Church, and will supervise work at the O'Donnell Heights housing project.

A PUBLICITY WORKSHOP will be held at St. Mark's Church, Baltimore, May 14. National Lutheran Council churches and the Missouri Synod will participate.

GRACE CHURCH, Paul E. Weidley pastor, has purchased a property adjoining the church for the erection of a building which will be used as a parish house and for educational purposes.

Pastors' Wives Will Study Home and Community Duties

By WILSON P. ARD

HAGERSTOWN—Fourth annual retreat for pastors' wives will be held at Gettysburg Seminary May 13. Group meetings to consider the role of the pastor's wife in the home, the community, the church will be the morning program. Dr. Bertha Paulssen of the Gettysburg Seminary faculty will give the afternoon address. The retreat is arranged by Mrs. Frank Klos, Mrs. Richard Summer, Mrs. Wilson P. Ard, Mrs. L. Stanley Whitson.

VACATION CHURCH SCHOOL WORKSHOPS in this area will be conducted May 10 at Evangelical Lutheran Church, Frederick; May 11, Grace Church, Westminster; May 12, St. John's, Cumberland; May 13, St. John's, Hagerstown . . . SUNDAY SCHOOL CONVENTION, Western Conference, is set for May 20

FROM WITTENBERG TO WITTENBERG

A picture of Germany's Wittenberg University, where the Lutheran Reformation began, was given to Wittenberg College in Ohio by Dr. Walter Zimmermann of Berlin. Mrs. Ruth Wallace, a daughter of Dr. Zimmermann, who came from Berlin to study at Wittenberg, made the presentation to Prof. Ralston Thompson and Pres. Clarence Stoughton. The painting was made in Wittenberg (in Germany's Russian Zone) last year by Erich Vichinger

MARYLAND . . .

at Grace Church, Westminster . . . PASTOR JOHN M. MANGUM, a staff secretary of the Luther League of America, was the speaker at the Western District banquet in St. John's Church, Hagerstown, April 26.

Explosion in the furnace caused an almost complete loss of the parish house of St. Mary's congregation, Silver Run, Dr. F. R. Seibel pastor . . . A mortgage assumed three years ago on their new $36,000 parish educational building was burned by St. John's Church, Salem Parish, Pastor Willis R. Brenneman . . . A property completely renovated for use as a parish house was dedicated by St. Peter's congregation, Clear Spring, Pastor L. Stanley Whitson.

MARYLAND CONGRESS of the Women's Missionary Society was held in St. Paul's Church, Walkersville, Pastor E. K. Helwig, with Miss Jessie Cronk, missionary on furlough from India, as guest speaker. Theme was "The Master Teacher."

"THERE IS A DEEP BASIC conflict between the Christian teaching and the cultural interpretation of death in the United States. Present-day psychotherapy feels that this conflict is dangerous for the people," said Dr. Bertha Paulssen of Gettysburg Seminary when she addressed the Lutheran Pastors' Association of Washington County, at Hagerstown, on "Psychological and Religious Problems in Bereavement."

A wooden cross twelve feet high, made of rough slabs of wood, stood in the chancel of Trinity Church, Hagerstown, during the Holy Week services. On Easter morning it was covered with dozens of Easter lilies.

DR. FRANK P. CAUBLE, mission developer of Haven Church, Hagerstown, was elected pastor and has been installed by Synod President Fife . . . SELDOM does a church sexton receive formal recognition of his services, but Zion Church, Middletown, Pastor Howard J. McCarney, honored Sexton Homer Toms with a gift and a letter of appreciation of his 25 years of faithful work in the church.

PAST AND PRESENT were combined in a 50-year recognition service, while the future took the spotlight in a ground-breaking ceremony for the new $130,000 parish house and education building at St. John's Church, Martinsburg, W. Va., Pastor Frank W. Klos, Jr. Sixty-five members of the congregation have had 50 or more years of membership in St. John's, and 44 of this number were present for the recognition service. Pastor Howard F. Reisz, synodical director of youth work, delivered the sermon.

ST. PAUL'S CHURCH, Clear Spring parish, Pastor L. Stanley Whitson, conducted a preaching mission with Dr. Carl C. Rasmussen of Gettysburg Seminary as guest preacher. In the same parish, Mt. Tabor Church had Dr. Jacob Myers, of the seminary, as the preacher during a five-day mission. A survey and visitation of the parish area was conducted by church members and Luther Leaguers.

THE *Martin Luther* film came to Frederick for a second engagement.

MISS JESSIE CRONK, missionary on furlough, addressed Middle Conference Women's Missionary Society in Grace Church, Westminster, and Western Conference in Zion Church, Williamsport.

DR. W. V. GARRETT, for ten years pastor of Evangelical Lutheran Church, Frederick, has resigned, effective May 15, to become pastor of Messiah Church, Sea Isle City, N. J. During his pastorate at Frederick 900 persons have been added to the church membership.

MISS PATSY HAMM, daughter of Dr. and Mrs. L. Boyd Hamm, St. John's Church, Hagerstown, was awarded the state's highest honor in an art contest sponsored by the American Association of University Women. Of the 100 entries from Maryland, Miss Hamm took first prize for her oil painting "Landscape." She will enter Wittenberg College on a four-year scholarship awarded on the basis of an outstanding high school record.

TWENTY INMATES of the State Reformatory for Males, near Hagerstown, received high-school equivalent certificates after completing intensive courses and successfully passing examinations in the required subjects. Pastor R. Richard Summer, Christ Church, Hagerstown, is the chaplain.

MINNESOTA

New Congregations Planned In Minnesota's Twin Cities

By PAUL L. WETZLER

MINNEAPOLIS—Two new congregations will soon be begun in the Minneapolis-St. Paul area—one at Arden Hills on the north side of Minneapolis at intersection of Highways 8 and 10; the other near St. Paul between Sunrise Lake and North St. Paul.

The Rev. Michael Furney has resigned as pastor of Cahill to accept the call of the Board of American Missions. He will begin his new work May 23, establishing a mission in Detroit . . . The Rev. Merrill Franke has accepted a call to be a synodical missionary . . . The Rev. John Spann resigned as pastor of Redeemer, Zumbrota, as of June 1.

Two Minneapolis congregations are arranging to dedicate new buildings. Mt. Carmel will dedicate May 9, Holy Trinity on May 23.

Stewardship Workshops were conducted April 26 at Salem Church, Minneapolis. Speakers were the Rev. Harold Rasmussen, the Rev. Robert B. Anderson, the Rev. I. B. Kindem, and the Rev. Harvey Seebach. Subjects discussed were "Lay Evangelism," "Lutheran World Action," and "Doubling the Benevolence."

At the May meeting of the Northwest Synod, delegates will discuss the establishment of a college and the calling of a full-time "money raiser." Synod's parish education secretary, the Rev. Clarence B. Lund, will be installed; several foreign missionaries commissioned; graduates ordained, and synod's new office building dedicated.

WHEN THE AMERICAN Guild of Organists meets in St. Paul July 12-16 they will hear a concert program of organ and orchestral music by Organist William Teague of Washington, D. C., assisted by 15 members of the Minneapolis Symphony. After a study of specifications of organs and facilities for such an event, Salem Church, Minneapolis was selected. A new three-manual Moller organ is now being installed there.

WELFARE

LUTHERAN WELFARE SOCIETY of Iowa at annual meeting in Des Moines approved a $127,765 budget for 1954, and noted the following in its review of service rendered last year: conducted nearly 4,000 visits and interviews, counseled 400 families, gave service to 175 families wishing to adopt children, helped care for 360 children.

LUTHERAN HOME FINDING Society of Chicago, with a staff of 11 full-time and three part-time workers, cared for 329 children and 74 unwed mothers last year. Sixty-five adoptions were serviced, 208 children placed in foster homes.

LUTHERAN WELFARE SERVICE of York County, Pennsylvania, has elected W. S. K. Hershey president. Other officers are the Rev. Gordon E. Folkemer, vice president; Walter G. Eisenhart, secretary; Roy L. Geesey, treasurer.

OESTERLEN HOME for Children, Springfield, O., will celebrate its 50th anniversary with a homecoming service June 13. Feature of the program will be installation of Mr. and Mrs. Robert J. Lynn as new superintendent and matron. The Lynns are members of First Church, Bellefontaine, O.

LUTHERAN HOSPITALS and Homes Society reports that its West River Crippled Children's Hospital at Hot Springs, S. D., treated 62 acute polio cases and 48 other types of crippling conditions during 1953. West River is one of 55 institutions operated by the society.

LUTHERAN WELFARE Society of Wisconsin is exploring the possibility of establishing a regional office in the Fox River Valley area. Meetings of pastors, interested Lutheran laymen, and civic leaders have been held in Green Bay, Oshkosh, Appleton.

NACHUSA LUTHERAN HOME for Children, at Nachusa, Ill., will complete 50 years of service on May 12. Anniversary will be marked on July 11 by a Nachusa Homecoming sponsored by the Lutheran Brotherhoods of Northern Illinois.

NEW JERSEY

Congregation Organized at Paramus Is Synod's 136th

By RALPH I. SHOCKEY

NINETY-ONE charter members participated in the organization service at Paramus, April 11, when Prince of Peace Church became the 136th congregation to be added to the roster of New Jersey Synod.

The service, held in the American Legion Hall at Paramus, was conducted by Dr. R. H. Gerberding, executive secretary of the ULCA Board of American Missions, and Dr. Edwin H. Knudten, synodical president. The mission developer is the Rev. Norman H. Fowler, who has been occupying the field since June 1952.

BI-LINGUAL services have been discontinued at Holy Trinity Church, Caldwell, by common consent of the membership. This home mission area is under the guidance of the Rev. Carlton O. Ziebell.

THREE HUNDRED SEVEN church school workers and pastors of the synod were registered for the fourth annual Church School Workers' Conference in Trinity Church, Trenton, April 13. It was the largest attendance since the synodical Board of Parish Education began the conferences.

Participants included Dr. Edward T. Horn, III, Pastor Kent Gilbert, Miss Catharine Juram, Mrs. Harner Middleswarth, Mrs. Katherine Read, Mrs. E. J. Herbst, Mrs. Francis Schneider, Dr. William R. Stover and Alvin Schaediger.

FRIENDS of Trinity Church, Woodbury, Mr. and Mrs. Ernest Adams, memorialized two stained-glass windows for their son, Robert H., reported missing in Korea, at the Palm Sunday services. The windows were dedicated by the Rev. Ralph I. Shockey at the Lutheran Home, Moorestown.

JERSEY'S first state-wide Intermediate Luther League rally is scheduled to be held at Trinity Church, Trenton, May 23, from 3 to 8 P.M.

THE REV. ULLA BAUERS, Bayonne, was elected president of the Hudson County Lutheran Pastors Association recently. Other officers are the Rev. John H. Menges, secretary-treasurer, and the Rev. Arthur G. Poselt, trustee.

"RISE UP! O MEN OF GOD" was the challenging theme of the annual Brotherhood convention at Camp Beisler May 1. Several hundred men attended. Leaders included Alvin Schaediger, Jack VanIderstine, Albert Mailander, Charles Stockfish and William Harting. Judge James H. Henninger of Allentown spoke at the banquet.

$8,241 was received for the Tri-Objective Appeal during the first quarter of 1954. Chairman Edwin Grubb is urging every pastor and congregation to back the appeal.

JERSEY GOOD SAMARITAN

Collision of a bus and a tractor-trailer near Burlington, N. J., in which nine women were injured and 26 others badly shaken, gave the Rev. Ralph I. Shockey a chance to serve in a Good Samaritan role, recently.

The women, passengers in the bus, were members of the Auxiliary of the Lutheran Home at Moorestown. Pastor Shockey, who is superintendent of the Home as well as New Jersey correspondent for "The Lutheran," was following behind the bus in his car and helped free the women from the damaged vehicle through its emergency door.

FIFTY DOLLARS for a roof on a chapel in India was a gift from the Ladies' Aid Society of St. James' Church, Folsom, in honor of Mrs. Elizabeth Schultz, 98-year-old member, and in memory of her husband.

DONALD COESTER, Gettysburg seminarian, will assume his duties at Christ Church, Camden, upon ordination . . . Elwood Dietz, Mt. Airy seminarian, will begin his work at Trinity Church, Woodbury, upon graduation and ordination . . . Albert E. Patterson, also from Mt. Airy, will develop Holy Spirit mission church, Wildwood Villas, after ordination in May.

SYNOD is scheduled to meet in convention at St. John's Church, Ocean City, May 24-26.

PACIFIC LUTHERAN

Councilmen Show Best Church Attendance Record

By E. RUDOLPH WALBORN

COLUMBUS—Who are the best church attendants? Church councilmen, says Pastor Carl Driscoll, after studying the results of a church census taken on the four March Sundays at Grace Church, Dover. Fifteen councilmen had a score of 57 out of 60. Sunday school teachers didn't do as well—23 attended four Sundays, 14 attended three, 12 attended two, nine attended once, six did not get to church.

A total of 557 confirmed members out of 1,200 on the church's rolls got to church in the month; 174 out of 500 baptized children were present. There were 68 adult visitors, 11 child visitors.

Of the confirmed members, 139 were present four Sundays, 135 attended three times, 141 attended twice, 142 attended once.

On an average March Sunday, 380 confirmed members were present, 107 children, 25 visitors. Clear weather brought out 559; cloudy weather dropped it to 507; snow encouraged it to 523; rain dashed it off to 470.

One-third of the membership, says Pastor Driscoll, can be expected in their church on an average Sunday.

SINCE 1861 worshipers at First Church, Miamisburg, have been climbing high, winding stairs to get to the second-floor sanctuary in their colonial-style building. For the first time the stairways were no handicap to ageing knees on April 4, when an elevator was put in operation.

The elevator is in the adjoining $150,000 educational building which was dedicated April 25. The elevator is the first part of the building to go into service. The Rev. Joseph W. Frease is pastor of the 135-year-old congregation.

DR. C. FRANKLIN KOCH was the speaker at the annual roll-call dinner of the Miami Valley Inner Mission League at Hope Church, Dayton, April 29, preceding the league's annual roll call on May 2. Other roll-call meetings were held at Brookville, Covington, Greenville, and Hamilton. Roll-call Chairman Clarence Pickard is leading the League in an endeavor to reach a $45,000 goal to provide for service in institutional chaplaincy, family service, youth activities, industrial missions, and residential care of the aged. The League will soon dedicate the $400,000 home for the aged at Bethany Lutheran Village, and open its doors to fifty residents. Eighteen are now residing in two remodeled houses on the 75-acre farm site.

Lutheran women of Ohio had their minds on airplanes on two recent Sundays, April 25 and May 2. They gathered in Sunday afternoon Spring Congress sessions at 14 centers throughout the synod. The offering project was to provide $1,200 for missionary airplane service in the Liberian mission field—$600 for an airplane shelter, $600 for airplane tools. Pilot of the plane since its introduction last summer has been Paul Knecht of Akron, Ohio. Pictures of the plane in service in Liberia whetted interest.

Trinity Church, Lakewood, is enjoying the first of eight stained-glass windows designed and built by the Henry Hunt Studios of Pittsburgh. The designers say that in three generations of window-making they have undertaken nothing like the Lakewood project. The idea of a story of the Christian church through the centuries revolved for years in the mind of the pastor, the Rev. J. Louis Wolf. After seeing stained-glass windows in a European tour, he outlined a religious record in glass. The first window to be installed pictures Pentecost. Others will show the Reformation, early missionaries of the Christian faith, the American church, and contemporary life.

Dr. Edward P. Scharf closed a 41-year ministry on April 30 when he retired at the Lucas parish.

St. John's, Vandalia, A. James Laughlin, pastor, has purchased an additional three and a half acres of land along U.S. 40—"Crossroads of America"—and began last month the first of three one-year fund-raising drives which will bring $75,000 for a new building.

VACATION CHURCH SCHOOL SUPPLIES—1954

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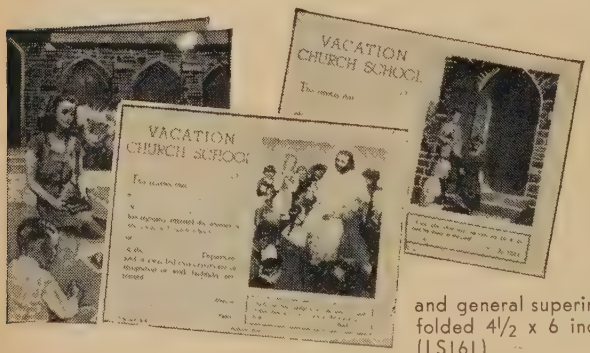

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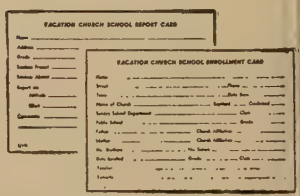

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—Synod Convention Calendar—

MAY

16-18—West Virginia. Jackson's Mills
17-20—Iowa. St. Paul's Church, Davenport
17-20—Illinois. Wicker Park, Chicago
17-20—Ohio. First English, Columbus
17-20—Pacific. University, Seattle, Wash.
17-20—Pa. Ministerium. Buck Hill Falls
18-20—Northwest. Holy Trinity Church, Minneapolis
18-20—Wartburg. United, Berwyn, Ill.
23-25—Caribbean. Frederick Church, Charlotte Amalie, St. Thomas, V. I.
24-26—New Jersey. St. John's, Ocean City
24-26—Central Pa. Zion Church, Sunbury
24-27—Pittsburgh. Zion Church, Johnstown
25-27—Maryland. Gettysburg Seminary
25-27—Texas. Holy Cross Church, Yoakum

CHANGES OF PASTORATE

Central Pennsylvania

Billow, Harry R. From Salem parish. To East Kishacoquillas parish. Address: Milroy.

Drumm, Walter J. From St. Paul's Church, Numidia. To Grace Church, Shamokin.

Fitzgerald, William R. From St. John's Church, Jersey Shore. To Salem parish.

McCune, John C., II. From graduate study. To Liverpool parish.

Shilke, Charles A. From Trinity Church, Greencastle. Retirement. 801 Chestnut St., Columbia, Pa.

Strail, Gilbert D. From Liverpool parish. Retirement.

Georgia

Crouse, Russel J. From St. Andrew and St. Mark churches, Plains. To Forest Park, board missionary.

Illinois

Hersch, Thomas B. From Evangelical Lutheran Church, Forreston. Retirement. 505 N. Franklin St., Polo, Ill.

Kloetzli, Walter, Jr. From Christ Church, Paramus, N. J. To secretary, Urban Church Planning, NLC. 327 S. LaSalle St., Chicago.

Kentucky

Ladd, Ira R. From Trinity Church, Louisville. Retirement. 1274 Goss Ave., Louisville.

New Jersey

Garrett, W. V. From Evangelical Lutheran Church, Frederick, Md. To Messiah Church, Sea Isle City.

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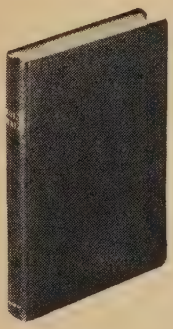

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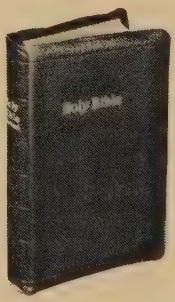

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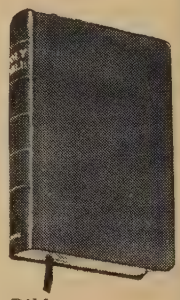

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HOFMANN, FREDERICK W. From St. Paul's Church, Pitcairn. To Trinity Church, Verona. 707 Maple St., Pitcairn.

STREMEL, WILLIAM W. From Concord, Calif. To Mt. Zion Church, E. End, Pittsburgh.

STUMPF, RAYMOND N. From Grace Church, Franklin. To Emmanuel Church, Prospect.

WALTHOUR, PAUL E. Resigned from St. Paul's Church, Hazelwood, Pittsburgh (ill health).

VIRGINIA

TROUTMAN, EDWIN N. From Southern Seminary (student). To Emmanuel Church, Roanoke.

WESTERN CANADA

ROSENQUIST, E. S. From Edenwold parish, Sask. To Beausejour parish, Manitoba.

SCHOEPP, L. F. From Thorsby parish, Alta. To St. John's Church, New Sarepta, Alta.

DECEASED

Dr. Horace Ford Martin

Dr. Horace Ford Martin, former president of Midland College and Central Seminary, and a past president of Iowa Synod, died at his home in Seattle, Wash., April 15, at the age of 78.

A native of Corning, Mo., Dr. Martin

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his ordination into the ministry in 1905 h served as superintendent of several Nebrask schools. During his ministry he held pa torates at Muscatine, Iowa; Iowa City, Iow Abilene, Kan.; North Liberty, Iowa, an St. Augustine, Fla.

During his academic career he founde and was first headmaster of, the Silver Ba Boys' School in New York; was dean c Wittenberg College for three years; pres dent of Midland College for 14 years (192 1939); president of Central Seminary fc one year, and president of the Biblical Sem nary of New York for six years. He hel three doctorates: D.D., LL.D. and Ph.D.

Dr. Martin is survived by his wife, Marth K. Martin of Seattle, and two daughter Mrs. John Semple of New York City an Mrs. James Hurst of Anchorage, Alaska.

Funeral services were held in Seatt April 19, in charge of the Rev. Edward H Hummon, pastor of University Church, an in Des Moines, Iowa, April 21, conducte by the Rev. Frederick J. Weertz, pastor o St. John's Church. Interment was in De Moines.

Fritz C. Noel

Fritz C. Noel, one of the early founder of the Lutheran Hospital Society and mem ber of the permanent board established i 1920, died April 20 at the age of 87. He had been president of the society since 1941, bu failing health forced his retirement last year

Mr. Noel was born May 11, 1867, i Stockholm, Sweden. He had been an edito and publisher in Illinois before going t California in 1911, where he resided eve since. He was a prominent oil land broke for 40 years in Southern California.

He was a member of First Church, Glen dale; past president of the Los Angeles Oratorio Society, and for 11 years was president of the Lutheran Hospital Society and a past president of the Swedish Club of Los Angeles.

Mrs. Martha A. Noel, to whom Mr. Noel had been married for 57 years, died in 1952. He is survived by a sister, Mrs. Mary Wagner of London, England; a son, Fred A. Noel; and two daughters, Mrs. Myra Nielsen and Mrs. Gladys Zimmerman.

Rev. Paul A. Putra

The Rev. Paul A. Putra, pastor of Holy Trinity Church, Irwin, Pa., died April 4 in Westmoreland Hospital, Greensburg, Pa. He was 67.

He was born in Donova, Czechoslovakia, Dec. 5, 1886; graduated from the University of Pennsylvania after attending Muhlenberg College, and took his theological training at Philadelphia Seminary. He was ordained in 1912, and served congregations in Pottstown, Camden, Trenton, New Kensington, Philadelphia, Little Falls, N. Y., and Irwin (since 1922), and was administrator of East Pittsburgh and Claridge congregations since 1924.

Pastor Putra was president of Zion Synod (1925-1927) and was editor of its publication, *The Zion,* and of the *Zion Calendar.*

Surviving are his wife, the former Edna Rocap, and one son, Paul A. Putra, Jr. The funeral was held in Holy Trinity Church, Irwin, April 6, in charge of the Rev. John Zornan, president of Zion Synod; the Rev. August A. Skodacek, president of the Central Conference of Zion Synod, and the Rev. J. P. Harman of Greensburg, Pa. Interment was in Irwin Union Cemetery.

Mrs. Arthur H. Smith

Mrs. Abbie Billow Smith, widow of the Rev. Dr. Arthur H. Smith, died April 16. She had been a faithful co-worker with her husband, who was pastor of Trinity Church, Ashland, Ohio, for 45 years. A four-year pastorate was served in the Fourth Church of Springfield, Ohio.

Mrs. Smith had been active all her life in the Missionary Society and in the Women's Guild of her congregation. In the church school she served as superintendent of the primary department for 40 years. Her husband retired in 1941, and died in 1945.

Mrs. Smith is survived by one daughter, Miss Sarah Smith, who is dean of girls in the Ashland high school; by a niece, Mrs. H. S. Bethtolt of Chicago; and by a nephew, Dr. George Dornblaser of Hazleton, Pa.

Funeral was on April 19, conducted by Dr. Harold H. Lentz and Dr. Richard C. Wolf, with interment in Ashland cemetery.

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In conclusion . . . . . .

THERE WILL BE disappointment for anyone who goes to the World Council of Churches assembly in Evanston this summer with the expectation that it will be like a Billy Graham meeting. There may be some inspiring speeches and sessions, but the main emphasis will be on sober theological discussion. Maybe you don't know how stupendously sober some European theologians can be.

These men use Greek and Latin phrases as though they learned them in the cradle. They quote Scripture better than Jehovah's Witnesses. They have no mercy on Americans who want their Christianity simple and clear. Yet, it is from these European thinkers that most American pastors get their ideas—at third- or fourth-hand.

The Christian faith is not easy. Basic ideas in the Old Testament and in the Gospels are often in picture language, for that was the Hebrew way of thinking. But they are profound and enduring ideas, and the pictures are only the symbols.

When the Hebraic type of concrete thinking ran head-on into the Greek type of abstract thinking—as it did in the early days of the Christian church—there had to be radical adjustment. You find this in the writings of Paul, who thought like a Greek, and this is why the Epistles of Paul are more difficult reading than the Gospels.

UNLESS WE TRY to get the basic ideas which underlie the picture language, we may eventually outgrow the pictures and have nothing left. This has surely happened to many regarding such subjects as heaven and hell. Heaven was a golden city a few miles up in the stratosphere, and hell a lake of fire under the earth, many people used to believe. Scientific study of the structure of the universe ha destroyed this simple picture-thinking But eternal reward and eternal punish ment are still essentials of the Christia faith.

Theologians will discuss such thing when they meet in Illinois to study "th Christian hope." Some American Chris tians, too impatient for such study, dis card the idea of heaven and hell, an think of the future in terms of the gradua success of Christian faith in making th world better and better. The Bible doesn' promise that. It says the good may gro better but the evil grows worse.

You may wonder why, after 1,90 years, Christian theologians haven't go everything straightened out. The rea difficulty is that understanding the min of God is much more difficult than climb ing Mt. Everest. Every year the mountai peak is seen from a new perspective, an new efforts must be made to approach it

IF YOU CAN BELIEVE in a simple, satis fied way about the second coming of Christ, the judgment day, heaven an hell, you won't have to pay attention t anything people say at Evanston. But i picture ideas of these Christian teachings don't satisfy you, follow the Evanston discussions as closely as you can. It is terribly dangerous to throw away any of the Bible's ideas just because we may not understand or like them.

As Dr. Fry said recently (*see page 9*) hard thinking about central Christian truth may be a lively experience for Americans this summer. It might even become a habit! Roman Catholics let their church think for them. But the Protestant way is that every man should think for himself.

—ELSON RUFF

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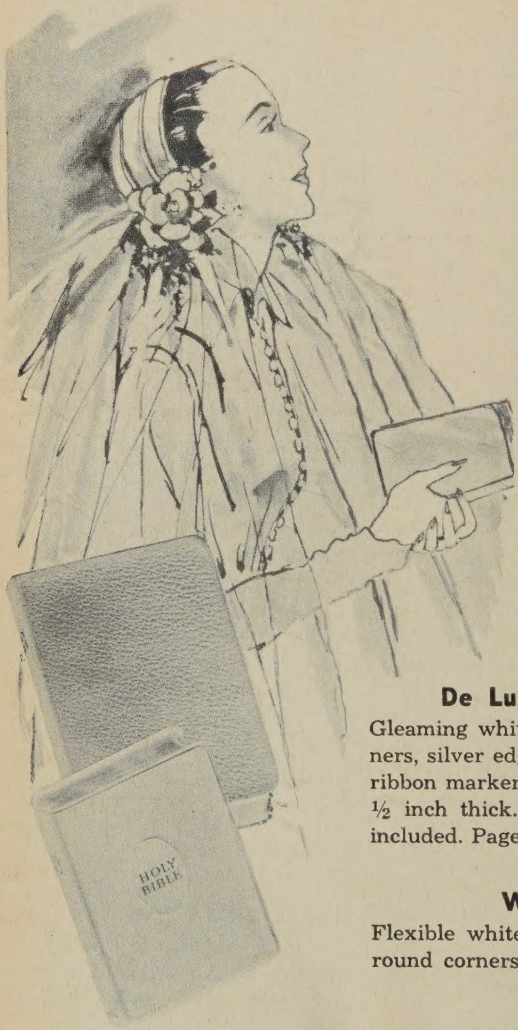

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